

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

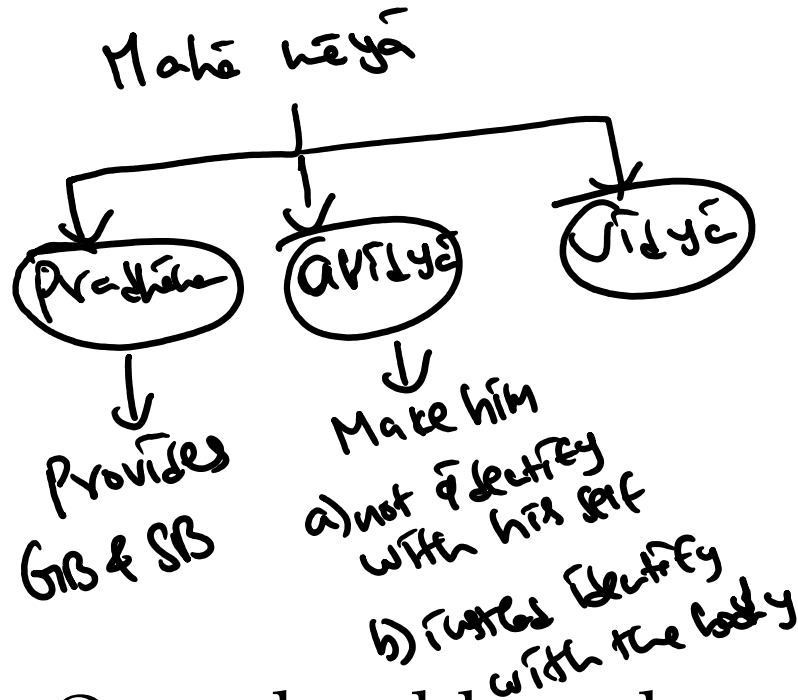
Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

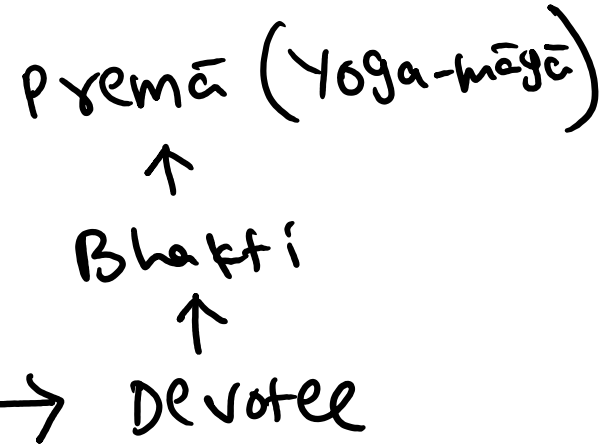
Lord speaks Catuh Sloki
Bhagavatam (33-38)

Catuh Sloki 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 realize his nature

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

↓

Thus yoga-māyā acts only favorably.

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.

→ Vidyē
↓ artham preṭyeta
↓ ~~to~~ reveals
↓ aVidyē

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.

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)