

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

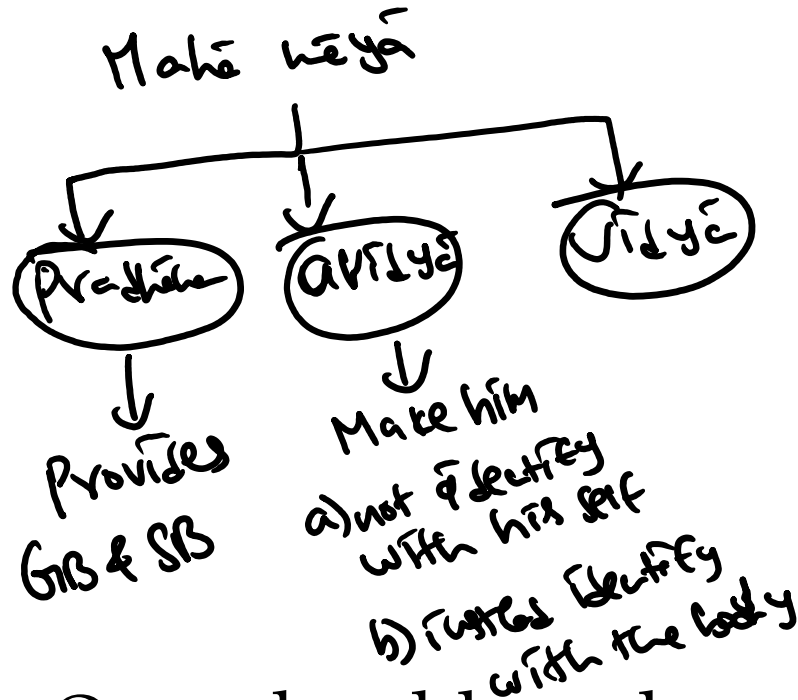
Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

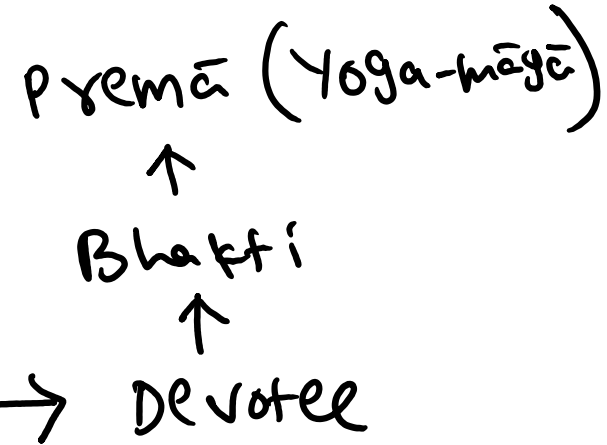
Lord speaks Catuh Sloki
Bhagavatam (33-38)

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 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.

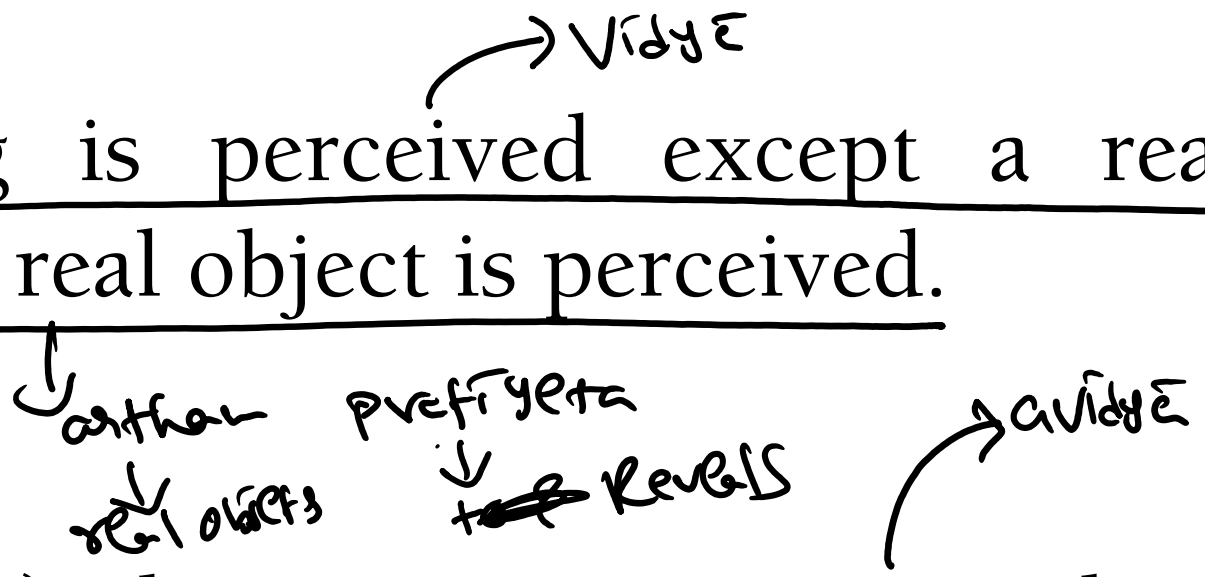
sādhakās → kṛṣṇa decides the life situations through māyā

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

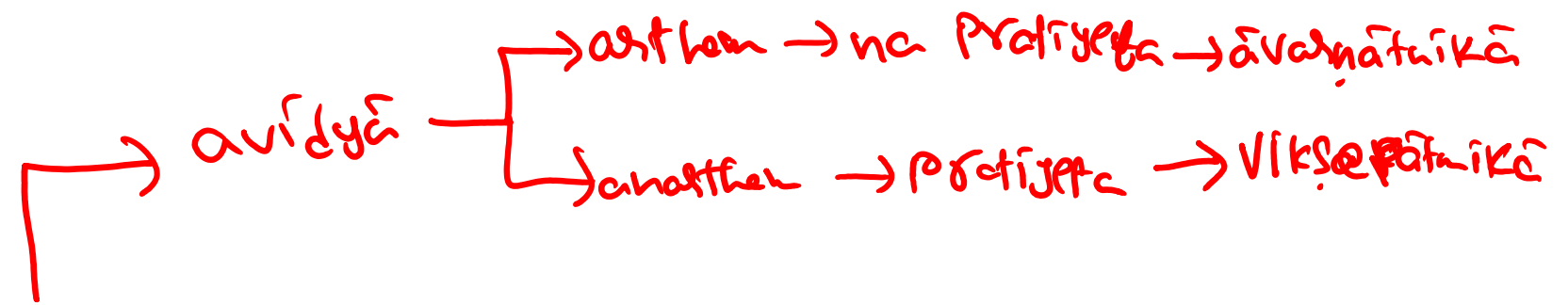
In verse 27 you have asked about the qualities of māyā and yoga-māyā (yathātma-māyā-yogena).

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.

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)

2nd understanding of mahā hēḡē

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 - pratyakṣa
vikṣepa ← another - pratyakṣa

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 6th 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 ~~AKAMA~~ Karma

Give up Karma (together)

Jivan Mukta Sage
(Brahma bhūta)

Intellectual liberation

The Lord says:

gives up → Bhakti

gives up J & Y

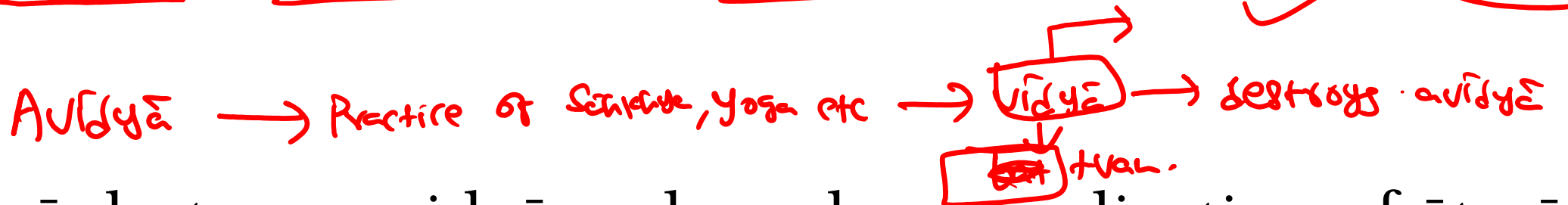
dravyam deśaḥ phalam kālo jñānam karma ca kārakaḥ |
śraddhāvasthākṛtir niṣṭhā trai-guṇyaḥ sarva eva hi ||

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.

↓
brahme 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.**