

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

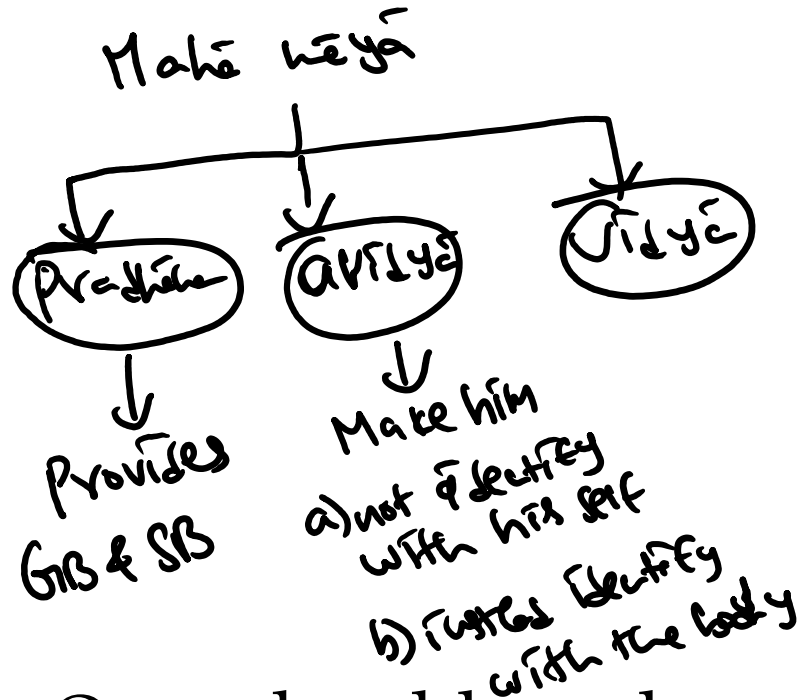
Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

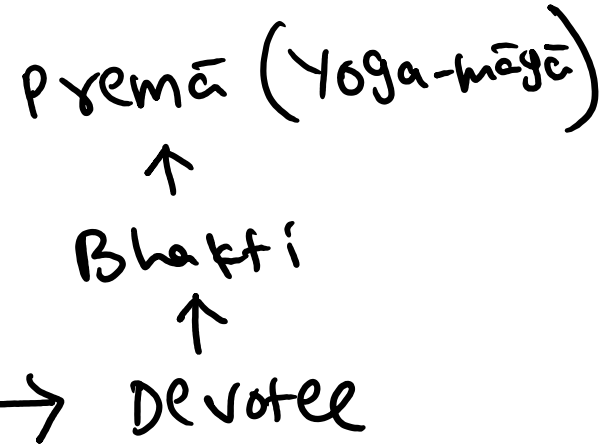
Lord speaks Catuh Sloki
Bhagavatam (33-38)

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).

Thus, a desire for another meaning in this verse has arisen, using the words rte and artha without changing their meaning.

By this interpretation, the verse speaks of the qualities of yoga-māyā, the śakti arising from the Lord's svarūpa, which functions to reveal and cover his form, qualities and pastimes under his will and which clearly acts even upon people who have realization of brahman.

Ātmani rte means “knowing or realizing me, Paramātmā.”

Rta can mean path or knowledge, and thus indicates direct realization.

Yat corresponds to the word tat and means yataḥ.

Thus the meaning is as follows.

Understand my internal energy called yoga-māyā.

By this yoga-māya (yataḥ) spiritual or material objects (artham) useful for a certain purpose are revealed (pratīyeta) to a person who has directly realized Paramātmā and by this same yoga-māyā these objects are not perceived, or are covered now or at some other time, when a person has realized Paramātmā (ṛte ātmani).

One should understand that material māyā covers objects from view without a (spiritual purpose), whereas yoga-māyā covers objects with a specific spiritual purpose.

In the case of yoga-māyā, yathābhāso yathā tamah means “Just as a pot or cloth lit by a lamp is visible, and when it is covered by darkness it is not perceived.”

That yoga-māyā by my will has qualities of revealing and obscuring, like light and darkness.

An example may be given.

In order to show that Yaśodā's love could not be restricted by a
show of Kṛṣṇa's power, yoga-māyā revealed the material
universe within his stomach while simultaneously revealing
the spiritual forms of Gokula, Yaśodā and Kṛṣṇa.

Bewildered by yoga-māyā, Yaśodā perceived that directly, and
after a moment did not perceive it, since yoga-māyā covered
that realization.