

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter Nine

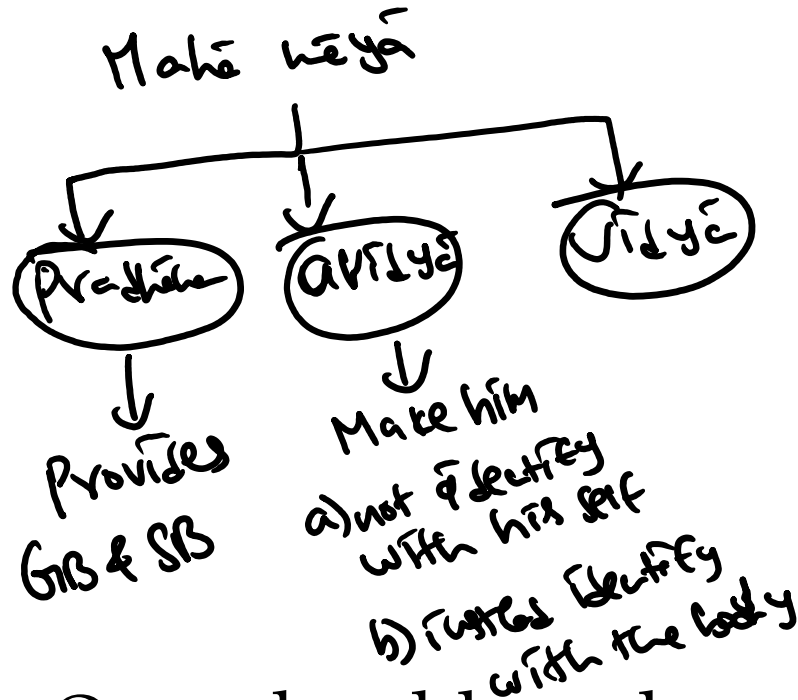
## Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

# Section – VI

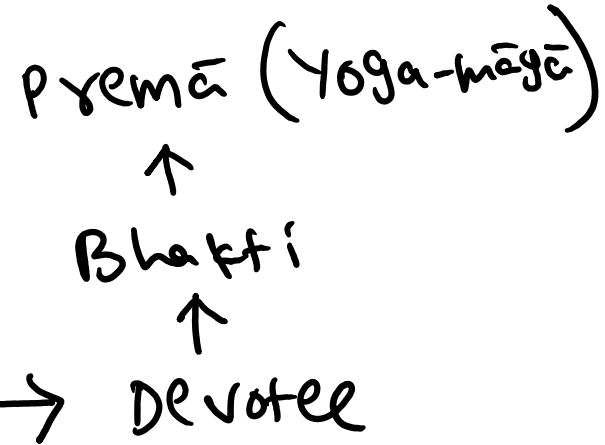
Lord speaks Catuh Sloki  
Bhagavatam (33-38)

# 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).

In order show how prema is restricted by realization of power,  
Arjuna realized the universal form and the form of Paramātmā  
when it was revealed by yoga-māya.

Because of the covering of yoga-māyā, he did not experience  
the svarūpa of Kṛṣṇa which was still present.

At other times he did not experience either the universal form  
or Paramātmā, which was covered by yoga-māyā, but  
experienced Kṛṣṇa's two armed form.

At one time one form of the Lord was revealed, while another  
was covered.

This is how it is different from yoga-māya acting on Yaśodā in  
the first example.

Here is another example.

Brahme -Viśvānā itā

In order to destroy Brahmā's thinking that he was the controller, yoga-māyā, by showing sweetness and power, made the real calves and cowherd boys invisible and showed calves and boys who were Kṛṣṇa himself, and then made those forms invisible and showed forms of Viṣṇu with four arms.

Then yoga-māyā made those Viṣṇu forms disappear and showed the form of Kṛṣṇa.

Brahmā was bewildered by these acts of yoga-māyā.

The unique quality of yoga-māyā's action here is that the one form of Brahmā observed repeated coverings and revelations of various forms of the Lord.

Decable 117a

In order to show the inconceivable nature of his form, being both limited and unlimited by its very nature, and in order to show that he is brought under control by the efforts of pure service and by his mercy arising from seeing those efforts, yoga-māyā assisted in the Damodāra pastime.



Yaśodā wanted to bind Kṛṣṇa, and at the same time, Kṛṣṇa did not want to be bound up.

Simultaneously covering his power, yoga-māyā allowed Yaśodā to tie a string of bells around his waist, but displaying his power, did not allow her to tie a rope around his waist.

The rope was always two fingers too short.

Yaśodā, bewildered by yoga-māyā, which made it impossible  
for her to bind Kṛṣṇa according to his wish, experienced great  
astonishment for a moment.

This power was then covered by yoga-māyā by Kṛṣṇa's  
consent, in order to fulfill Yaśodā's desire.

Then she bound up Kṛṣṇa.

The outstanding feature of yoga-māyā in this case is the simultaneous covering of and displaying of the power in Kṛṣṇa.

In order to fulfill invitations to each party, Kṛṣṇa simultaneously manifested his form to Śrutadev and Bahulāśva, and to Rukmiṇī and Satyabhāmā in their houses.

By yoga-māyā he could perform his pastimes in each place by hiding the other form and revealing one form to each party.