

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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Canto Two – Chapter Nine

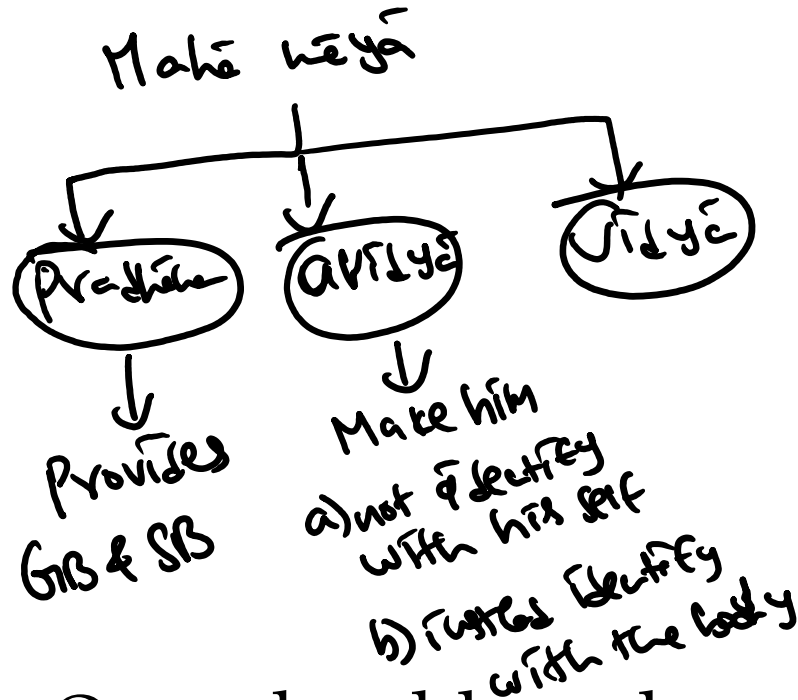
Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – VI

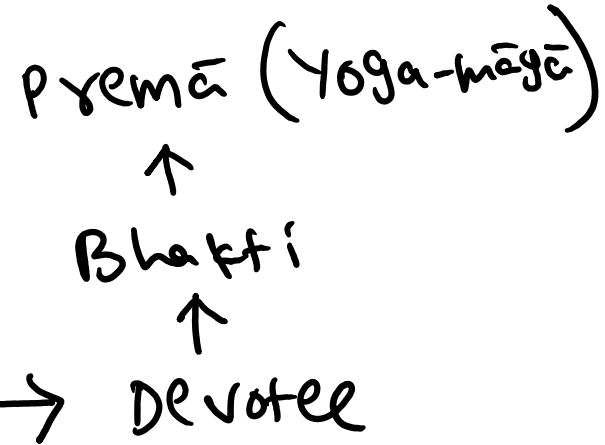
Lord speaks Catuh Sloki
Bhagavatam (33-38)

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).

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.

Simultaneously manifesting two different forms for Śrutadeva and Bahulāśva and hiding one form from each is different from yoga-māyā acting only upon one person such as Yāśodā.

All of this is performed by yoga-māyā not the material māyā, since the persons who become bewildered by yoga-māyā get to see at least Paramātmā.

→ *Sakha-loka-kohāśvān.*

$\begin{matrix} 1^{\circ} & 2^{\circ} \\ J & B \end{matrix} \rightarrow \begin{matrix} JY \\ AY \end{matrix}$

in later devotion

@ *the stage of
Brahma-bhūta*
↑

Those with bhakti-mīśra-jñāna after having destroyed vidyā and avidyā, seeing Kṛṣṇa with some devotion, by Kṛṣṇa's mercy, realize him as Paramātmā when Kṛṣṇa descends on earth, though they do not have prema.

Only those who have prema directly see Kṛṣṇa or Rāma according to Bhāgavatam.

→ Suhr̥ḍam Sarva Bhūtanāṁ.

are in (p) desire

Yoga-māyā alone acts upon them as well, not material māyā.

- ① preme → yoga-māyā
- ② Brahma-Bhūtes → (p)'s desire → Paramātmā
- ③ Kaṁṣa like → māhā-māyā

However persons like Kaṁsa, who see Kṛṣṇa by his desire, do not experience Paramātmā because of the hatred and other faults in their hearts.

This is like persons with jaundice who eat sugar candy but do not taste the sweetness of the sugar.

They are affected by material māyā, not yoga-māyā.

The material māyā actually arises from yoga-māyā and is its vibhūti or expansion.

It is said in Nārada-pañcarātra, in the speech of Śruti-vidyā:

asyā āvarāṇikā śaktir mahā-māyākhileśvarī |
yayā mugdham jagat sarvaṁ sarva-dehābhimāninaḥ || iti |

Material māyā, the controller of all beings in the material
world is the covering energy of yoga-māyā. By her the whole
universe becomes bewildered and everyone thinks they are
their bodies.

Yoga-māyā-śakti, a spiritual potency, is identified by the Lord
with his spiritual body.

Māyā-śakti, the material potency, a portion of yoga-māyā, which is different from his spiritual form, is not identified with his spiritual form, by the will of the Lord.

When the snake gives up his skin which arises from him, that skin becomes material and inactive, as if arising from a non-living source.

Śruti says:

sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan
bhajati sarūpatām tad anu mṛtyum apeta-bhagaḥ
tvam uta jahāsi tām ahir iva tvacam ātta-bhago
mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ

The illusory material nature attracts the minute living entity to
embrace her, and as a result he assumes forms composed of
her qualities. Subsequently, he loses all his spiritual qualities
and must undergo repeated deaths. You, however, avoid the
material energy in the same way that a snake abandons its old
skin. Glorious in your possession of eight mystic perfections,
you enjoy unlimited opulences. SB 10.87.38

Material māyā has three forms: pradhāna, avidyā and vidyā.
① ② ③

The nature of pradhāna is described in the story of Jāyanteya.

The various objects are created by pradhāna.

They are real.

The imposition of identity with bodies by the jīvas is created by avidyā.

That is unreal.

By vidyā that identity with the body is destroyed.

These are the effects of the three śaktis.

The world is made of these three.

Part is true and part is untrue.

Because the jīvas are eternal and the Lord, his abode and other assistants to bhakti are beyond the material guṇas, certain portions within the material world are also eternal.

However the world is described by various philosophers in various ways according to their own perspective.

kāryam prādhānikam satyam kāryam avidyakam mṛṣā |
nityam tad-bhakti-sambandham idam tat tritayātmakam ||
prādhānikāḥ syur dehās tad-dharmā āvidyakāḥ punaḥ |
jīveṣu tat-tat-sambando bhaktiś cen nirguṇāś ca te ||
cij-jīva-māyā nityāḥ syus tisraḥ kṛṣṇasya śaktayaḥ |
tad-vṛttayaś ca tābhiḥ sa bhāty ekah parameśvaraḥ |
kārya-kāraṇayor aikeyāc chakti-śaktimator api |
ekam evādvayam brahma neha nānāsti kimcana ||
bhaktānām eva siddhāntaś catuḥślokīyam īritā |
śīlitā bhagavad-bhaktaiḥ tair eva na kilāparaiḥ ||

The products of pradhāna (and vidyā) are real. The products of avidyā are false. Those things related to the Lord and devotion are eternal. These three constitute the universe. The bodies are products of pradhāna and their nature is avidyā. If the jīvas' bodies are related to bhakti, then they transcend the guṇas. The three śaktis of Kṛṣṇa -- cit-śakti, jīva-śakti and māyā śakti -- and their functions are eternal. The one Lord manifests his power by these śaktis. Because the effect and cause are one, and the śakti and the source of the śakti are one, it is said that there is only one, non-dual substance called brahman, and that there is no variety of objects at all in this world. This is the conclusion of the devotees, which is described in the four essential verses and cultivated by the devotees and not by others.