

# 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)

3rd Catch Sloki  
↓  
Flow the core deals  
with T.M & M.M.

|| 2.9.35 ||

yathā mahānti bhūtāni  
bhūteṣūccāvaceṣv anu |  
praviṣṭāny apraviṣṭāni  
tathā teṣu na teṣv aham ||

Just as the elements (yathā mahānti bhūtāni) enter (anu praviṣṭāny) into all beings (bhūteṣu ucca avacesu) and also remain separate (apraviṣṭāni), I (tathā aham) enter into all beings and remain separate when I perform my pastimes (teṣu na teṣv).  
In pastimes related to the material world I remain detached and in pastimes related to devotees, I am attached.

Having described māyā and yoga-māyā by taking two meanings to the previous verse, the Lord now describes how he performs pastimes in the material and spiritual worlds which are subject to māyā and yoga-māyā respectively.

This answers Brahmā's question in verse 28.

Just as the elements such as ether enter into living beings such as devatās, men and animals, since they are acquired by the jīvas, and at the same time do not enter into them, since they maintain a separate existence, I also enter into the elements and the living beings and also do not enter them, remaining separately in my abode which is śuddha-sattva.

The entrance of the elements into the living beings is without attachment since the elements are not conscious.

Like the ether, though I am conscious, like a man who lives in his house without attachment, I remain without attachment while entering, regulating and protecting all beings.

My pastimes are without attachment in relation to the elements and the living beings within the material world.

But I desire to show my self to my obedient devotees who have entered my heart, who have perfected themselves and bow to me.

Remaining separate, not entering their hearts, I desire to offer my beauty to their eyes.

I desire that my fragrance enters their nostrils and desire to fill their ears with the nectar of my sweet voice, speaking with them and answering them.

I desire to make their limbs experience the sweet softness of my body by touching and embracing them.

Thus situated inside my devotees and externally as well, I perform pastimes with great attachment for my pure devotees beyond the guṇas, whom I cannot give up.



4th Grah Shukri  
↓  
How can I engage the  
Influence of MoP & MOT  
while I engage in executing  
your instructions.

|| 2.9.36 ||

etāvad eva jijñāsyam  
tattva-jijñāsunātmanah |  
anvaya-vyatirekābhyām  
yat syāt sarvatra sarvadā ||

The person desiring to know the best sādhana and the goal of that sādhana (tattva-jijñāsunā ātmanah) must learn by surrender to guru (jijñāsyam) about this truth (etāvad eva) which is determined as the best by obtaining positive results through performance (anvaya) and by lack of results through non-performance (vyatirekābhyām), and by performance at all times and all places (yat syāt sarvatra sarvadā).

The person desiring the highest truth (tattva-jijñāsunā ātmanah) must experience rasa (jijñāsyam), which produces bliss (etāvad eva) through meeting and separation (anvaya-vyatirekābhyām) and continues in all places eternally (yat syāt sarvatra sarvadā).