# Śrīmad-Bhāgavatam

Canto Two

#### With the Sārārtha-darśinī commentary

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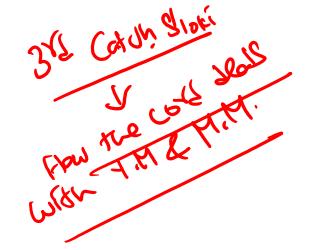
# Canto Two – Chapter Nine

# Manifestation of the Bhāgavatam

#### Answers by Citing the Lord's Version

# Section – VI

# Lord speaks Catuh Sloki Bhagavatam (33-38)



|| 2.9.35 || yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu | praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham ||

Just as the elements (yathā mahānti bhūtān) enter (anu pravistāny) 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-mayā 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.

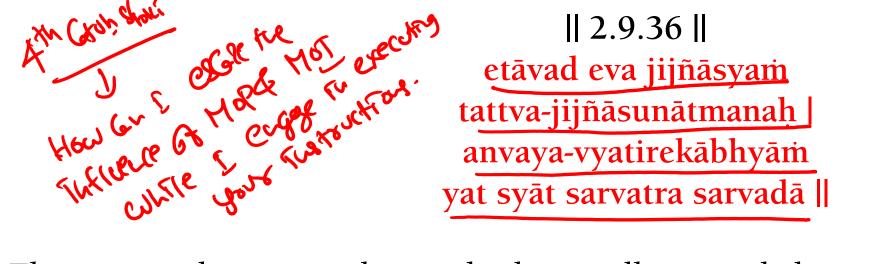
My pastimes are without attachment in relation to the elements and the living beings within the material world.

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 gunas, whom I cannot give up.



The person desiring to know the best sādhana and the goal of that sādhana (tattvajijñāsunā ātmanaḥ) must learn by surrender to guru (jijñāsyaṁ) 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 (vyatirekābhyāṁ), and by performance at all times and all places (yat syāt sarvatra sarvadā).

The person desiring the highest truth (tattva-jijñāsunā ātmanaḥ) 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).