

Canto 2 Chapter 9

*Answers by Citing the
Lord's Version*

**Manifestation of the
Bhāgavatam**

|| 2.8.7 ||

yad adhātu-mato brahman
dehārambho 'sya dhātubhiḥ |
yadṛcchayā hetunā vā
bhavanto jānate yathā

O brāhmaṇa (**brahman**)! Please explain (**implied**) whether the body (**deha**) of the jīva (**asya adhātu-matah**) made of elements (**dhātubhiḥ**) takes place (**ārambhah**) by chance (**yadṛcchayā**) or by any specific cause (**hetunā vā**) as you understand it (**bhavanto jānate yathā**).

Theme – I Answer to Pariksit Maharaj’s question about the cause of Jiva getting a material body (1-3)

|| 2.9.1 ||

śrī-śuka uvāca
ātma-māyām ṛte rājan
parasyānubhavātmanah |
na ghaṭetārtha-sambandhaḥ
svapna-draṣṭur ivāñjasā ||

Śukadeva said: A relationship of the jīva with his body and senses (**artha-sambandhaḥ**) does not actually take place (**na ghaṭeta**) through avidyā-śakti of the Lord (**ātma-māyām ṛte**), because the jīva is superior to matter (**parasya**), being full of knowledge (**anubhava ātmanah**). He is like the dreamer seeing his dream body (**svapna-draṣṭur iva añjasā**).

Verse Summary: The relationship between the body and the jiva is unreal. It is just like a dream which is created by the maya potency of the Lord.

Theme – I Answer to Pariksit Maharaj’s question about the cause of Jiva getting a material body (1-3)

|| 2.9.2 ||

**bahu-rūpa ivābhāti
māyayā bahu-rūpayā |
ramamāṇo guṇeṣv asyā
mamāham iti manyate ||**

The jīva appears to be of many different forms (**bahu-rūpa iva ābhāti**) through māyā (**māyayā**) because of the variety of dispositions of the jīva (**bahu-rūpayā**). The jīva, enjoying the guṇas (**ramamāṇo guṇeṣv asyā**), thinks in terms of “me” and “mine.” (**mama aham iti manyate**)

Verse Summary: The jiva, by the influence of maya, appears to be of different forms. Thus enjoying the gunas, he thinks in terms of “me” and “mine”.

Theme – I Answer to Pariksit Maharaj’s question about the cause of Jiva getting a material body (1-3)

|| 2.9.3 ||

yarhi vāva mahimni sve
parasmin kāla-māyayoḥ |
rameta gata-sammohas
tyaktvodāste tadobhayam ||

Certainly when the jīva becomes attached (**yarhi vāva rameta**) to the great Lord (**sve mahimni**) who is different from time and māyā (**parasmin kāla-māyayoḥ**), having given up both time and māyā (**tyaktvā tadā ubhayam**), free of illusion (**gata-sammohah**), he remains detached (**udāste**).

Verse Summary: But, when the jiva gets attached to the Lord, he becomes free of illusion.

Theme–II Setting the platform for Lord-Brahma conversation (4-8)

|| 2.9.4 ||

**ātma-tattva-viśuddhy-artham
yad āha bhagavān ṛtam |
brahmaṇe darśayan rūpam
avyalīka-vratāḍṛtaḥ ||**

Worshipped by sincere devotion (**avyalīka-vrata-āḍṛtaḥ**), revealing his true, spiritual form (**darśayan ṛtam rūpam**), the Lord spoke to Brahmā the four essential verses of Bhāgavatam (**bhagavān brahmaṇe āha**) in order to give knowledge about himself (**ātma-tattva-viśuddhy-artham**).

Verse Summary: When Brahma worshipped the Lord with sincere devotion, the Lord spoke the catuh sloki in order to give knowledge about Himself to Brahma.

Theme–II Setting the platform for Lord-Brahma conversation (4-8)

|| 2.9.5 ||

sa ādi-devo jagatām paro guruḥ
svadhiṣṇyam āsthāya sisṛkṣayaikṣata
tām nādhyagacchad dṛśam atra sammatām
prapañca-nirmāṇa-vidhir yayā bhavet ||

Brahmā, the original devatā (**sa ādi-devah**), the instructor of bhakti for the world (**jagatām paro guruḥ**), situated on his lotus (**sva dhiṣṇyam āsthāya**), considered how to carry out creation (**sisṛkṣayā aikṣata**). He could not attain (**na adhyagacchad**) the proper knowledge (**sammatām dṛśam**) by which (**yayā**) the universe could be created (**prapañca-nirmāṇa-vidhir bhavet**).

Verse Summary: Brahma, sitting on the lotus, considered how to carry out creation. But he could not get the right knowledge.

Theme–II Setting the platform for Lord-Brahma conversation (4-8)

|| 2.9.6 ||

sa cintayan dvy-akṣaram ekadāmbhasy
upāśṛṇod dvir-gaditaṁ vaco vibhuḥ |
sparśeṣu yat ṣoḍaśam ekaviṁśam
niṣkiñcanānāṁ nṛpa yad dhanam viduḥ ||

While Brahmā was contemplating how to carry out the creation of the universe (**ekadā sa cintayan**), he heard twice close by (**upāśṛṇod dvir-gaditaṁ**) in the water (**ambhasy**) a word of two syllables (**dvy-akṣaram**), tapa, composed of the sixteenth and twenty-first sounds of the alphabet (**sparśeṣu yat ṣoḍaśam ekaviṁśam**), which is known as (**yad viduḥ**) the wealth of the devotees with no material desire (**niṣkiñcanānāṁ dhanam**).

Verse Summary: While he was thus contemplating, he heard the words “tapa tapa”.

Theme–II Setting the platform for Lord-Brahma conversation (4-8)

|| 2.9.7 ||

niśamya tad-vakṭṛ-didr̥kṣayā diśo
vilokya tatrānyad apaśyamānaḥ |
svadhiṣṇyam āsthāya vimṛśya tad-dhitam
tapasy upādiṣṭa ivādadhe manaḥ ||

Hearing those words (**niśamya**), he looked in all directions (**diśo vilokya**), desiring to see the speaker of those words (**tad-vakṭṛ-didr̥kṣayā**), but could not see anything except himself (**tatra anyad apaśyamānaḥ**). He again sat on the lotus (**sva dhiṣṇyam āsthāya**) and, considering the instruction to be beneficial (**vimṛśya tad-dhitam**), he concentrated his mind on meditation (**tapasy ādadhe manaḥ**), as if personally instructed (**upādiṣṭa iva**).

Verse Summary: Hearing these words, he saw in all directions, but could not see the speaker. He then considered the instruction to be beneficial and concentrated his mind on meditation.

Theme–II Setting the platform for Lord-Brahma conversation (4-8)

|| 2.9.8||

divyaṃ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ |
atapyata smākhila-loka-tāpanam
tapas tapīyāms tapatām samāhitaḥ ||

Brahmā, the best among the meditators (**tapīyāms tapatām**), having fruitful vision (**amogha-darśanaḥ**), concentrating his mind, controlling his prāṇas (**jita-anila-ātmā**), action senses and knowledge senses (**vijita ubhaya indriyaḥ**), performed meditation (**atapyata sma tapah samāhitaḥ**), which would manifest all the planets (**akhila-loka-tāpanam**), for a thousand celestial years (**divyaṃ sahasrābdam**).

Verse Summary: He thus performed tapasya for 1000 celestial years by controlling his senses.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.9 ||

tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param |
vyapeta-saṅkleśa-vimoha-sādhvasam
sva-dr̥ṣṭavadbhir vibudhair abhiṣṭutam ||

The Lord, gratified by his worship (**bhagavān sabhājitaḥ**), showed Brahmā Mahā-vaikunṭha (**tasmai sva-lokaṁ sandarśayām āsa**), to which nothing is superior (**param na yat-param**), which is free (**vyapeta**) of suffering (**saṅkleśa**), confusion (**vimoha**) and fear of offenses (**sādhvasam**) and which is praised by the devatās (**vibudhair abhiṣṭutam**) who constantly see the self (**sva-dr̥ṣṭavadbhir**).

Verse Summary: Gratified by Brahma’s worship, the Lord showed the most exalted Maha-Vaikuntha planet.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.10 ||

pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramah |
na yatra māyā kim utāpare harer
anuvratā yatra surāsura-rcitāḥ ||

In Vaikuṅṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvam ca tayoh miśram**). There is no influence of time (**na ca kāla-vikramah**). There is no influence of māyā at all (**na yatra māyā**), what to speak of its products such as material elements (**kim uta apare**). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshippable by the devas, asuras and devotees (**sura asura arcitāḥ**).

Verse Summary: That abode is free from the influence of the modes, time, maya etc. All the inhabitants are fully dedicated to the Lord.

|| 2.9.11-12 ||

śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |
sarve catur-bāhava unmiṣan-maṇi-
praveka-niškābharaṇāḥ suvarcasaḥ |
pravāla-vaidūrya-mrṇāla-varcasaḥ
parisphurat-kunḍala-mauli-mālināḥ ||

The inhabitants of Vaikuṅṭha are dark in complexion (**śyāma**) and effulgent (**avadātāḥ**). They have lotus eyes (**śata-patra-locanāḥ**), yellow cloth (**piśaṅga-vastrāḥ**), and pleasing demeanor (**surucaḥ**) and are youthful (**supeśasaḥ**). They all have four arms (**sarve catur-bāhava**) and wear ornaments of the best shining jewels (**unmiṣan-maṇi-praveka-niškābharaṇāḥ**). They have all splendors (**suvarcasaḥ**). Some are colored red, yellow or white (**pravāla-vaidūrya-mrṇāla-varcasaḥ**). They wear glittering earrings, crowns and garlands (**parisphurat-kunḍala-mauli-mālināḥ**).

Verse Summary: The inhabitants of Vaikuntha were dark in complexion, effulgent, had a pleasing demeanour, and were youthful. They were dressed in dazzling garments and ornaments.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.13||

**bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām |
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ ||**

That effulgent place is filled (**bhrājiṣṇubhir yaḥ paritah virājate**) with shining air vehicles (**lasad-vimāna avalibhih**) belonging to the inhabitants (**mahātmanām**), and shines with the forms of divine women (**vidyotamānaḥ pramada uttama adyubhiḥ**). The planet appears to be a sky (**yathā nabhaḥ**) filled with clouds (**abhrāvalibhir**) and flashing lightning (**sa vidyud**).

Verse Summary: The sight of the inhabitants traveling with their consorts in shining airplanes looks like the sky is filled with clouds and flashing lightning.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.14||

śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānaṁ bahudhā vibhūtibhiḥ |
preṅkhaṁ śritā yā kusumākarānugair
vigīyamānā priya-karma gāyatī ||

There in Vaikuntha (**yatra**), beautiful Lakṣmī (**śrīr rūpiṇy**) worships (**karoti mānaṁ**) the feet of the Lord (**urugāya-pādayoḥ**) along with her many associates (**bahudhā vibhūtibhiḥ**). Sitting on a swing (**preṅkhaṁ śritā**), praised by the bees (**kusumākara anugaih vigīyamānā**), she sings about the activities of the Lord (**yā priya-karma gāyatī**).

Verse Summary: Sometimes Mother Lakshmi is serving the feet of the Lord there, and at other times she is singing the glories of the Lord while sitting on a swing.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.15||

**dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ parisevitam vibhum ||**

Brahmā saw the Lord (**tatra dadarśa vibhum**), the Lord of all the devotees in Vaikuṅṭha (**akhila-sātvatām patim**), the Lord of Lakṣmī (**śriyaḥ patim**), the Lord of sacrifice (**yajña-patim**) and the Lord of the universe (**jagat-patim**), served (**parisevitam**) by his chief followers (**sva-pārṣada agraiḥ**) such as Sunanda, Nanda, Prabala and Arhaṇa (**sunanda-nanda-prabala-arhaṇa ādibhiḥ**).

Verse Summary: The Lord was served by His chief flollowers such as Sunanda, Nanda, Prabala and Arhana.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.16||

**bhṛtya-prasādābhimukhaṁ dṛg-āsavaṁ
prasanna-hāsāruṇa-locanānanam |
kirīṭinaṁ kuṇḍalinaṁ catur-bhujam
pītāṁśukam vakṣasi lakṣitam śriyā ||**

The Lord, desiring to give mercy to his servants (**bhṛtya-prasāda-abhimukhaṁ**), was a joy to the eyes of the devotees (**dṛg-āsavaṁ**). He had a joyful smile (**prasanna-hāsa**) and eyes tinged with red (**aruṇa-locana-ānanam**). He had a crown on his head, and wore earrings (**kirīṭinaṁ kuṇḍalinaṁ**). He had four arms (**catur-bhujam**), wore yellow cloth (**pītāṁśukam**) and on the left side of his chest was a golden line (**vakṣasi lakṣitam śriyā**).

Verse Summary: The beautiful Lord’s smiling countenance indicated His desire to give mercy to His servants. He had 4 arms and had the Srivatsa mark on His chest.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.17 ||

adhyarhaṇīyāsanam āsthitaṁ param
vṛtaṁ catuḥ-ṣoḍaśa-pañca-śaktibhiḥ |
yuktaṁ bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamāṇam īśvaram ||

He saw the Lord seated on his praiseworthy throne (**adhy arhaṇīya āsanam āsthitaṁ param**), who was surrounded (**vṛtaṁ**) by the four, sixteen and five energies (**catuḥ-ṣoḍaśa-pañca-śaktibhiḥ**), who was endowed with natural powers (**yuktaṁ bhagaiḥ svaiḥ**) and the temporary powers of all other powerful beings (**itaratra ca adhruvaiḥ**), and who enjoyed in that spiritual abode (**sva eva dhāman ramamāṇam īśvaram**).

Verse Summary: The Lord was sitting on a praiseworthy throne surrounded by His energies, His natural and temporary powers.

Theme–III Brahma’s Maha Vaikuntha Darshan (9-18)

|| 2.9.18 ||

tad-darśanāhlāda-pariplutāntaro
hr̥ṣyat-tanuḥ prema-bharāśru-locanaḥ|
nanāma pādāmbujam asya viśva-sṛg
yat pāramahamsyena pathādhigamyate ||

The creator of the universe, Brahmā (**viśva-sṛg**), filled with joy on seeing the Lord (**tad-darśana āhlāda paripluta antaro**), with hair standing on end (**hr̥ṣyat-tanuḥ**) and tears in his eyes (**prema-bhara aśru-locanaḥ**), offered respects to the feet of the Lord (**nanāma asya pādāmbujam**) which are attained by the path of bhakti (**yat pāramahamsyena patha adhigamyate**).

Verse Summary: In great ecstasy Brahmaji offered respects to the Lord.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for
benedictions (19-24)

|| 2.9.19 ||

**taṁ prīyamāṇaṁ samupasthitaṁ kavim
prajā-visarge nija-śāsanārhaṇam|
babhāṣa īṣat-smita-śociṣā girā
priyaḥ priyaṁ prīta-manāḥ kare spr̥śan ||**

The Lord (**priyaḥ**), overjoyed, filled with prema for Brahmā (**priyaṁ prīta-manāḥ**), touching Brahmā with his hand because of his love for him (**samupasthitaṁ kavim kare spr̥śan**), with words lit by a slight smile (**īṣat-smita-śociṣā girā**), spoke to Brahmā, who was filled with prema on seeing the Lord (**taṁ prīyamāṇaṁ babhāṣa**), and who was worthy of following the Lord's command (**nija-śāsana arhaṇam**) for creating the universe (**prajā-visarge**).

Verse Summary: The Lord, overjoyed with Brahma, smilingly touched his hands and spoke to him.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for
benedictions (19-24)

|| 2.9.20 ||

śrī-bhagavān uvāca —
tvayāham toṣitaḥ samyag
veda-garbha sirsṛkṣayā |
ciraṁ bhṛtena tapasā
dustoṣaḥ kūṭa-yoginām ||

The Lord said: O Brahmā (**veda-garbha**)! I am completely satisfied with you (**tvayā aham toṣitaḥ samyag**) for performing long penance (**ciraṁ bhṛtena tapasā**) in order to carry out creation of the universe (**sirsṛkṣayā**). I cannot be satisfied (**dustoṣaḥ**) with the penances of the greatest of yogīs (**kūṭa-yoginām**).

Verse Summary: I am very much pleased by your long austerities. I cannot be satisfied with penances of the greatest of yogis.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.21 ||

**varam varaya bhadram te
vareṣam mābhivāñchitam |
brahmañ chreyaḥ-pariśrāmaḥ
puṁso mad-darśanāvadhīḥ ||**

O Brahmā (**brahmañ**)! All auspiciousness to you (**bhadram te**)! Please ask (**varaya**) your desired benediction (**abhivāñchitam varam**) from me (**mām**), who can award all benedictions (**vareṣam**). Endeavours in the process of bhakti (**puṁso śreyaḥ-pariśrāmaḥ**) end in seeing me (**mad-darśana avadhīḥ**).

Verse Summary: Please ask for a benediction, though the highest benediction that one can receive through devotional service is getting My Darshan.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.22 ||

manīṣitānubhāvo 'yaṁ
mama lokāvalokanam |
yad upaśrutya rahasi
cakartha paramam tapaḥ ||

Seeing my planet (**mama loka avalokanam**) reveals all knowledge (**manīṣita anubhāvah**). Also by my mercy, you previously heard my instructions (**yad upaśrutya**) when you were all alone (**rahasi**) and performed the greatest austerity (**cakartha paramam tapaḥ**).

Verse Summary: Also, darshan of My planet reveals all knowledge. By My mercy, you previously heard my instructions when you were alone and performed great austerities.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

|| 2.9.23 ||

pratyādiṣṭam mayā tatra
tvayi karma-vimohite |
tapo me hṛdayam sākṣād
ātmāham tapaso'nagha ||

Those words were spoken by me (**pratyādiṣṭam mayā tatra**) when you were bewildered about how to create the universe in the beginning (**tvayi karma-vimohite**). O sinless Brahmā (**anagha**)! Austerity for attaining me is my heart (**tapo me hṛdayam sākṣād**), and I am the soul of that austerity (**ātmā aham tapasah**).

Verse Summary: I only spoke those words. I am very pleased with that austerity which is done for My pleasure.

Theme–IV Lord expresses His pleasure and invites Brahma to ask for benedictions (19-24)

॥ 2.9.24 ॥

**srjāmi tapasaivedam
grasāmi tapasā punaḥ |
bibharmi tapasā viśvam
vīryam me duścaram tapaḥ ॥**

By austerity I create (**srjāmi tapasā eva**), destroy (**grasāmi tapasā**) and maintain (**bibharmi tapasā**) the universe again and again (**idam viśvam punaḥ**). My power arises from intense austerity (**vīryam me duścaram tapaḥ**).

Verse Summary: In fact, I create, maintain and destroy this material universe only by austerity. My power arises from intense austerity.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.25 ||

brahmovāca —

bhagavan sarva-bhūtānām
adhyakṣo'vasthito guhām |
veda hy apratiruddhena
prajñānena cikīrṣitam ||

Brahmā said: O Supreme Lord (**bhagavan**)! You, the controller of all beings (**sarva-bhūtānām adhyakṣah**), are situated in their hearts (**guhām avasthitah**). You know what all beings desire to do (**veda hy cikīrṣitam**) by unimpaired intelligence (**apratiruddhena prajñānena**).

Verse Summary: You are situated in everyone's hearts. Therefore, you know what I desire.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.26 ||

tathāpi nāthamānasya
nātha nāthaya nāthitam |
parāvare yathā rūpe
jānīyām te tv arūpiṇaḥ ||

O master (**nātha**)! Though you know everyone's desire (**tathāpi**), please bestow (**nāthaya**) what is requested to me (**nāthitam**), who am requesting (**nāthamānasya**), so that (**yathā**) I can understand (**jānīyām**) the spiritual and material forms (**para āvare rūpe**) of you (**te**) who have no material form (**tu arūpiṇaḥ**).

Verse Summary: Even though You know everyone's desire, I am still requesting You. Please explain to me about Your spiritual and material forms.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.27-28 ||

yathātma-māyā-yogena nānā-śakty-upabr̥mhitam |
vilumpan visṛjan gr̥hṇan bibhrad ātmānam ātmanā ||

krīḍasy amogha-saṅkalpa ūṛṇanābhir yathorṇute |
tathā tad-viṣayām dhehi manīṣām mayi mādharma ||

O Lord whose desire is never obstructed (**amogha-saṅkalpa**)! O Mādharma (**mādharma**)! Destroying, creating, and maintaining (**vilumpan visṛjan bibhrad**) the material world (**ātmānam**) composed of various energies (**nānā-śakty-upabr̥mhitam**) by your material energy (**ātma-māyā-yogena**), and, manifesting your spiritual form by your own power (**ātmanā gr̥hṇan**), you perform pastimes (**krīḍasy**), just as a spider creates a web (**yathā ūṛṇanābhir ūṛṇute**).

And by your spiritual energy (**ātma-māyā-yogena**), by hiding or manifesting various forms and maintaining those forms for your devotees (**ātmānam vilumpan visṛjan bibhrad**), you perform pastimes (**krīḍasy**), like a spider making a web (**yathā ūṛṇanābhir ūṛṇute**). Give me the intelligence (**mayi manīṣām dhehi**) to understand how you do this (**tad-viṣayām tathā**).

Verse Summary: How do you create, maintain and destroy the material world by your energy, and how do you perform Your pastimes by manifesting Your spiritual form.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.29 ||

**bhagavac-chikṣitam aham
karavāṇi hy atandritaḥ |
nehamānaḥ prajā-sargaṁ
badhyeyaṁ yad-anugrahāt ||**

Without lethargy (**atandritaḥ**) may I carry out (**aham karavāṇi**) instructions on how to worship you as given by you (**bhagavat-śikṣitam**), because by your mercy alone (**yad-anugrahāt**) I will not be bound by false ego (**na badhyeyaṁ**) when I carry out the creation (**īhamānaḥ prajā-sargaṁ**).

Verse Summary: Please bestow Your mercy so that I may carry out Your instructions without lethargy and pride.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.30 ||

yāvat sakhā sakhyur iveśa te kṛtaḥ
prajā-visarge vibhajāmi bho janam |
aviklavas te parikarmani sthito
mā me samunnaddha-mado 'ja-māninaḥ ||

I have been treated by you as a friend treats a friend (**sakhā sakhyuh iva te kṛtaḥ**). O Lord (**īśa**)! As long as my tenure lasts (**yāvat parikarmani sthito**), without lethargy (**aviklavah**), being situated in your service, I will create various types of living entities (**vibhajāmi janam**) in the matter of carrying out creation (**prajā-visarge**). May I not be overcome (**mā me**) by excessive pride in this endeavor (**samunnaddha-madah**) thinking that I am the independent creator (**aja-māninaḥ**).

Verse Summary: I have been treated by You as a friend. Please ensure that as long as my tenure lasts I carry out the creation without being affected by lethargy and pride.

Theme–V Questions by Brahmaji (25-32)

|| 2.9.31 ||

śrī-bhagavān uvāca—
jñānam parama-guhyam me
yad vijñāna-samanvitam |
sa-rahasyam tad-aṅgam ca
grhāṇa gaditam mayā ||

The Lord said: Please understand (**grhāṇa**) the most secret knowledge of my form (**jñānam parama-guhyam me**), along with realization of that form (**yad vijñāna-samanvitam**), and also understand about prema-bhakti (**sa-rahasyam**) and sādhana-bhakti (**tad-aṅgam ca**) which will be spoken by me (**gaditam mayā**).

Verse Summary: I will speak to you about 1) Most secret knowledge of My form 2) Realization of that form 3) Prema bhakti 4) Sadhana Bhakti

Theme–V Questions by Brahmaji (25-32)

|| 2.9.32 ||

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ |
tathaiva tattva-vijñānam
astu te mad-anugrahāt ||

By my mercy (**mad-anugrahāt**), may you attain (**astu te**) perfect realization (**tattva-vijñānam**) of whatever (**tathaiva**) dimensions (**yāvān**), intentions (**yathā-bhāvo**), forms, qualities and pastimes (**yad-rūpa-guṇa-karmakaḥ**) I manifest (**ahaṁ**).

Verse Summary: By My mercy, you will attain perfect realization of the dimensions of my forms, My intentions, qualities and pastimes.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)
Catuh Sloki-1 – About the material and spiritual forms of the Lord

|| 2.9.33||

aham evāsam evāgre
nānyad yat sad-asat-param |
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham ||

I alone (**aham eva**), who am non-different from (**na anyad**) that which is superior to all cause and effect (**yat sad-asat-param**), existed (**āsam**) previous to creation of the universe (**agre**). I alone exist (**ahaṁ**) as the universe (**yad etat**) after the creation of the universe (**paścād**), and I alone remain at the destruction (**yah avaśiṣyeta sah asmy aham**).

Verse Summary: The Lord alone existed previous to creation of the universe as the Lord of the spiritual world, after creation He alone exists as the material universe, as the supersoul and as His various avataras, and during destruction also He alone exists as the Lord of Vaikuntha.

Sruti Proofs – aham eva asam eva agre

1. vāsudevo vā idam agra āsīn na brahmā na ca śaṅkarah
2. puruṣo ha vai nārāyaṇah
3. eko ha vai nārāyaṇa āsīt
4. puruṣo ha vai nārāyaṇo 'kāmayata | atha nārāyaṇād ajo 'jāyata, yataḥ sarvāṇi bhūtāni
5. eko nārāyaṇa āsīn na brahmā neśānah

SB – 3.5.23

bhagavān eka āsedam
agra ātmātmanām vibhuḥ
ātmecchānugatāv ātmā
nānā-maty-upalakṣaṇah

Bhagavān, who exists in the form of Paramātmā and brahman according to the viewpoint, alone existed before the creation of the universe, when the desire to create bodies of the jīvas was absent.

His Dhama also existed – 2.8.10

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayah |
muktvātma-māyām māyeśah
śete sarva-guhāśayah ||

Please describe (**implied**) where (**yatra**) this puruṣa (**sah puruṣah**), the creator, maintainer and destroyer of the universe (**viśva-sthity-udbhava-āpyayah**), the Lord of māyā (**māyeśah**), dwelling within all beings (**sarva-guhāśayah**), but untouched by his māyā (**muktvā ātma-māyām**), lies down (**śete**).

His Devotees also existed – Skandha Purana

na cyavante hi mad-bhaktā
mahatyām pralayāpadi |
ato 'cyuto 'khile loke
sa ekaḥ sarvago 'vyayaḥ ||

My devotees do not perish even at the time of universal destruction. The Lord alone is indestructible and all-pervading in all planets.

Theme–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 pratīyeta
na pratīyeta 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 pratīyeta**) and false objects are perceived through avidyā (**na artham pratīyeta**), in relation to the self (**rte ātmani**), just as light reveals objects and darkness hides them (**yathā ābhāso yathā tamaḥ**).

One should understand my yoga-māyā (**tad vidyād ātmano māyām**) by whose power (**yat**) some objects are revealed (**artham pratīyeta**) and some objects hidden (**na pratīyeta**) from the person who has realized the Lord (**rte ātmani**), just as light reveals objects and darkness hides them (**yathābhāso yathā tamaḥ**).

Verse Summary: Maha maya is that potency by whose power real objects are sometimes perceived and sometimes not perceived through vidya and avidya potencies. Yoga maya is that potency by whose power objects are perceived and not perceived by persons who have realized the Lord.

Avidya Potency of Maha-Maya

na artham pratiyeta –
Apprehension of non-
real objects
(Viksepatmika sakti)

Perception of non-
existent items like
scorpion or thief in
darkness, leading to
fear

Makes the person
identify with body,
mind, intelligence,
senses etc. and with
the related maladies

artham na pratiyeta –
Non-apprehension of
real objects
(Avaranatmika Sakti)

Non-perception of
existent items like
ditch at night, leading
to accident

Doesn't allow the
person to perceive
bliss and knowledge
of the soul

Vidya Potency of Maha-Maya

na artham na
pratiyeta – Non-
apprehension of non-
real objects

Non-perception of
non-existent items
like scorpion or thief
in light

Makes the person not
to identify with body,
mind, intelligence,
senses etc. and with
the related maladies

artham pratiyeta –
Apprehension of real
objects

Perception of existent
items like ditch at day,
avoiding accident

Allows the person to
perceive bliss and
knowledge of the soul

Examples of actions of Yoga Maya

Pastime: Yasoda's perception and subsequent non-perception of material universe in Krsna's mouth

Spiritual Purpose: To show that Yaśodā's love could not be restricted by a show of Kṛṣṇa's power

What Happened: Yoga-māyā revealed the material universe within Krsna's 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.

Examples of actions of Yoga Maya

Pastime: Arjuna's perception and subsequent non-perception of Universal form

Spiritual Purpose: To show how prema is restricted by realization of power

What Happened: 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.

sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

I beg pardon from You (**tat kṣāmaye tvām**), not knowing this greatness of Yours (**tava idam mahimānam ajānatā**), and through want of consideration or through affection (**mayā pramādāt praṇayena vāpi**), looking upon You, the immeasurable (**aprimeyam**), as a friend (**sakheti matvā**), for whatever I have said rudely (**prasabham yad uktam**), such as addressing You “O Kṛṣṇa, O Yādava, O friend” (**he kṛṣṇa he yādava he sakheti**), and for whatever disrespect I have shown to You (**yad asat-kṛto 'si**) in fun (**avahāsa artham**), while playing, lying, sitting together or dining (**vihāra-śayyā-āsana-bhojaneṣu**), whether alone or in the company of others (**eko atha vā tat-samakṣam**).

Examples of actions of Yoga Maya

Pastime: Brahma Vimohan Lila

Spiritual Purpose: To destroy Brahmā's thinking that he was the controller

What Happened: 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.

Examples of actions of Yoga Maya

Pastime: Damodar Lila

Spiritual Purpose: a) To show the inconceivable nature of his form, being both limited and unlimited by its very nature.

b) To show that he is brought under control by the efforts of pure service

What Happened: 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.

Examples of actions of Yoga Maya

Pastime: Krishna simultaneously appearing at 2 places

Spiritual Purpose: To fulfill invitations of both parties

What Happened: 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.

Theme–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 bhūtāni**) enter (**anu praviṣṭāny**) into all beings (**bhūteṣu ucca avaceṣu**) 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.

Verse Summary: The Lord is detached in relationship with the activities of maha maya and is very much attached in relationship with the activities of yoga maya.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

|| 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**).

Verse Summary: Only by practice of Bhakti can you overcome lethargy and pride.

Anvaya Vyatirekhabyam

|| 1.5.17 ||

tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly?

- Bhakti fulfills **Anvaya Criteria** and **Vyatirekha criteria**
- Varnasrama fails **Anvaya criteria** and **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 10.14.4 ||

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

- Bhakti fulfills **Anvaya Criteria** and **Vyatirekha criteria**
- Jnana fails **Anvaya criteria**

Anvaya Vyatirekhabyam

|| 10.14.5 ||

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatim parām

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto you and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about you, they came to understand you, O infallible one, and could easily surrender to you and achieve your supreme abode.

- Bhakti fulfills **Anvaya Criteria**

Anvaya Vyatirekhabhyam

|| 11.20.32-33 ||

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmaṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions.

- Bhakti fulfills **Anvaya Criteria**
- Karma, Jnana, Vairagya, Yoga, Dana, Dharma etc. fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| Moksa Dharma ||

yā vai sādhanā-sampattiḥ
puruṣārtha-catuṣṭaye |
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ

A wealth of sādhanā brings about the four human goals. Without that, however, a man who surrenders to the Lord attains all of that.

- Bhakti fulfills **Anvaya Criteria**
- All the other sadhana fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 2.3.10||

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ |
tīvreṇa bhakti-yogena
yajeta puruṣam param

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure bhakti.

- Bhakti fulfills **Anvaya Criteria**
- All the other sadhanas fail **Vyatirekha criteria**

Anvaya Vyatirekhabyam

|| 11.5.2-3||

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak

ya eṣāṁ puruṣaṁ sāksād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ

Each of the four social orders, headed by the brāhmaṇas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the āśramas. If any of the members of the four varṇas and four āśramas fail to worship or disrespect the Lord, who is the source of their own creation, they will fall down from their āśrama.

- Bhakti fulfills **Vyatirekha Criteria**
- Varnasrama fails **Anvaya criteria**

Anvaya Vyatirekhabyam

|| 2.4.18||

tapasvino dāna-parā yaśasvino
manasvino mantra-vidaḥ sumāṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ
tasmai subhadra-śravase namo namaḥ

I offer continual respects to the Lord full of auspicious qualities. Without worshipping him, the jñānīs, karmīs, specialized karmīs, yogīs, scholars of the Vedas and followers of proper conduct cannot attain any benefit.

- Bhakti fulfills **Vyatirekha Criteria**
- Varnasrama fails **Anvaya criteria**

Sarvatra Sarvada

Source Unknown

na deśa-niyamas tatra
na kāla-nirṇayas tathā |
nocchiṣṭādaṁ niṣedho'sti
śrī-harer nāṁni lubdhake ||

In chanting the name of the Lord, there are no restrictions concerning place or time, or restrictions on performance because of impurity.

Sarvatra Sarvada

|| 2.2.36 ||

tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā |
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām ||

O King (**rājan**)! Therefore (**tasmāt**), at all times (**sarvadā**) and all places without restriction (**sarvatra**) men (**nṛṇām**) should hear about, glorify and remember (**śrotavyaḥ kīrtitavyaś ca smartavyah**) the Supreme Lord (**bhagavān hariḥ**) with full concentration of mind (**sarvātmanā**).

Sarvatra Sarvada

|| 2.4.18 ||

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ |
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ ||

I offer respects to the Lord of inconceivable power (**tasmai prabhaviṣṇave namaḥ**). The Kirātas, Hūṇas, Andhras, Pulindas, Pulkaśas (**kirāta hūṇa āndhra pulinda pulkaśā**), Abhīras, Śumbhas, Yavanas, Khasas (**ābhīra śumbhā yavanāḥ khasa ādayaḥ**) and others of low birth, and those sinful by actions (**ye anye ca pāpā**), by taking shelter of the devotees who take shelter of the powerful Lord (**yad-apāśraya āśrayāḥ**), become purified of their *prārabdha-karmas* (**śudhyanti**).

Sarvatra Sarvada

Nrsimha Purana

yathā yathā harer nāma
kīrtayanti ca nārakāḥ |
tathā tathā harau bhaktim
udvahanto divaṁ yayuḥ

When those in hell chant the name of the Lord they develop bhakti to the Lord and go to the spiritual world.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

|| 2.9.37 ||

etan mataṁ samātiṣṭha
parameṇa samādhinā |
bhavān kalpa-vikalpeṣu
na vimuhyati karhicit ||

Follow my instructions in detail (**etad mataṁ samātiṣṭha**), with extreme concentration (**parameṇa samādhinā**). You will not be bewildered at any time (**bhavān na vimuhyati karhicit**) during your lifetime (**kalpa**) and its subdivisions (**vikalpeṣu**).

Verse Summary: Follow these instructions with extreme concentration. Then you will never be bewildered.

Theme–VI Lord speaks Catuh Sloki Bhagavatam (33-38)

|| 2.9.38 ||

śrī-śuka uvāca

sampradiśyaivam ajano
janānām parameṣṭhinam |
paśyatas tasya tad rūpam
ātmano nyaruṇad dhariḥ ||

Śuka said: The Lord (**hariḥ**) who is beyond the material world (**ajanaḥ**), having instructed (**evam sampradiśya**) Brahmā, the creator of the progeny (**janānām parameṣṭhinam**), then made his form disappear (**tad ātmano rūpam nyaruṇad**) while Brahmā watched (**paśyataḥ**).

Verse Summary: After thus instructing Brahma, the Lord disappeared.

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.39 ||

antarhitendriyārthāya
haraye vihitāñjaliḥ |
sarva-bhūtamayo viśvaṁ
sasarjedam sa pūrvavat

Brahmā folded his hands in respect (**vihitāñjaliḥ**) to the Lord (**haraye**) whose qualities are the object of the devotees' senses (**indriya arthāya**), and who had disappeared (**antarhita**). Brahmā, the total of all living beings (**sah sarva-bhūtamayah**), then created this universe (**idam viśvaṁ sasarja**) as he had done in the previous kalpa (**pūrvavat**).

Verse Summary: Brahma then offered respects to the Lord who had disappeared. He then created the universe as he had done in the previous kalpa.

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.40 ||

prajāpatir dharma-patir
ekadā niyamān yamān |
bhadraṁ prajānām anvicchann
ātiṣṭhat svārtha-kāmyayā ||

Once (**ekadā**), Brahmā, lord of dharma (**prajāpatir dharma-patir**), desiring the benefit of the progeny (**prajānām bhadraṁ anvicchann**), followed rules and regulations (**niyamān yamān ātiṣṭhat**) to fulfill his desire (**svārtha-kāmyayā**).

Verse Summary: Once Brahma, desiring the benefit of his progeny, followed rules and regulations to fulfill his desire.

|| 2.9.41-42 ||

**taṁ nāradaḥ priyatamo
rikthādānām anuvrataḥ |
śuśrūṣamāṇaḥ śīlena
praśrayeṇa damena ca ||**

**māyām vividiṣan viṣṇor
māyeśasya mahā-muniḥ |
mahā-bhāgavato rājan
pitaram paryatoṣayat ||**

Nārada (**nāradaḥ**), the dearest to Brahmā among all his sons (**taṁ rikthādānām priyatam**), was devoted to his father (**anuvrataḥ**), and obedient (**śuśrūṣamāṇaḥ**). O King (**rājan**)! This great devotee (**mahā-bhāgavataḥ**), this great sage (**mahā-muniḥ**), desiring to understand the māyā of Viṣṇu (**viṣṇoh māyām vividiṣan**), the master of māyā (**māyeśasya**), satisfied his father (**pitaram paryatoṣayat**) by his proper conduct (**śīlena**), respect (**praśrayeṇa**) and sense control (**damena ca**).

Verse Summary: Narada was devoted to his father, and obedient. With a desire to understand Visnu maya he satisfied his father by proper conduct, respect and sense control

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.43 ||

**tuṣṭam niśāmya pitaram
lokānām prapitāmaham |
devarṣiḥ paripapraccha
bhavān yan mānupṛcchati ||**

Seeing (**niśāmya**) that his father (**pitaram**), the great-grandfather of the worlds (**lokānām prapitāmaham**), was satisfied (**tuṣṭam**), Nārada asked him (**devarṣiḥ paripapraccha**) what you have asked me (**yad bhavān mām anupṛcchati**).

Verse Summary: Seeing that Brahma was satisfied Narada asked him what you have asked me.

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.44 ||

tasmā idam bhāgavatam
purāṇam daśa-lakṣaṇam |
proktam bhagavatā prāha
prītaḥ putrāya bhūta-kṛt ||

Brahmā (**bhūta-kṛt**), affectionate to Nārada (**putrāya prītaḥ**), then spoke to his son (**prāha**) the Bhāgavata Purāṇa (**idam bhāgavatam purāṇam**) which was endowed with ten characteristics (**daśa-lakṣaṇam**) and which was spoken by the Lord in four verses (**bhagavatā proktam**).

Verse Summary: Brahma spoke this to Narada Muni.

Theme–VII Catuh Sloki Bhagavatam further expanded in
Parampara (39-46)

॥ 2.9.45 ॥

nāradaḥ prāha munaye
sarasvatyās taṭe nṛpa |
dhyāyate brahma paramam
vyāsāyāmita-tejase ॥

O King (**nṛpa**)! Nārada spoke (**nāradaḥ prāha**) this to the sage Vyāsa of unlimited powers (**vyāsāya amita-tejase**), who was meditating on the supreme brahman (**dhyāyate brahma paramam**) on the bank of the Sarasvatī River (**sarasvatyāḥ taṭe**).

Verse Summary: Narada spoke this to Vyasadev.

Theme–VII Catuh Sloki Bhagavatam further expanded in Parampara (39-46)

|| 2.9.46 ||

yad utāham tvayā pṛṣṭo
vairājāt puruṣād idam |
yathāsīt tad upākhyāste
praśnān anyāṁś ca kṛtsnaśaḥ ||

I will explain (**aham upākhyāste**) what you asked me (**yad tvayā pṛṣṭo**) concerning how this universe arose (**idam yathā āsīt**) from the universal form (**vairājāt**) and will answer all the other questions as well (**praśnān anyāṁś ca kṛtsnaśaḥ**) .

Verse Summary: I will answer what you asked regarding the creation of universe and other questions.