

# 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 – 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 surāsurārcitāh ||

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 worshipping by the devas, asuras and devotees~~ (sura asura arcitah).

In Vaikunṭha there is no influence of rajas and tamas.

This means that there is no creation and no destruction.

There is also no material sattva which is mixed with these two.

With absence of material sattva there is no maintenance of temporary Svarga-loka and other planets.

However there is śuddha-sattva, composed of eternity and knowledge, related to the svarūpa-śakti of the Lord.

In Nārada Pañcarātra, Jitanta-stotra it is said:

(lokaṁ vaikuṅṭha-nāmānaṁ) (divya-ṣaḍ-guṇa-saṁyutam) |  
(avaiṣṇavānām aprāpyaṁ) (guṇa-traya-vivarjitam) ||

Vaikuṅṭha is endowed with six transcendental qualities, is devoid of the three material guṇas and is not attainable for the non-vaiṣṇavas.

In the Padma Purāṇa it is said:

tripād-vibhūti-rūpaṁ tu śṛṇu bhūdhara-nandini ||  
pradhāna-parama-vyomnor antare virajā nadī |  
vedāṅgasvedajanita-toyairh prasrāvitā śubhā ||  
tasyāḥ pāre para-vyomni tripād-bhūtaṁ sanātanam |  
amṛtaṁ śāśvataṁ nityam anantaṁ paraṁ padam ||  
śuddha-sattva-mayaṁ divyam aksaraṁ brahmaṇaḥ padam ||  
sarva-vedamayam śubhram sarva-pralaya-varjitam |  
asaṅkhyam ajaram satyam jāgrat-svapnādi-varjitam ||  
na tad bhāsayate sūryo na śaśāṅko na pāvakah |  
yad gatvā na nivartante tad dhāma paramam hareḥ ||  
nānā-jana-padākīrṇam vaikunṭham tad dhareḥ padam ||

Hear about the form of the spiritual world.

Between the material realm and the spiritual sky, the splendid river called Virajā flows with water produced from the perspiration of the Vedas.

Beyond the river lies the place called tripād.

~~This supreme abode is eternally sweet, young, and eternally blissful.~~

This abode of the Lord is śuddha-sattva, full of pastimes and without decay.

It is all the Vedas, without contamination, and never subject to destruction.

It is beyond measure, without old age, truth, and devoid of the  
stages of material consciousness —waking, sleeping and deep  
sleep.

There the sun, the moon and fire do not shine.

Having gone to the supreme abode of the Lord, one does not  
return.

This abode of the Lord is filled with many inhabitants.

*(\*translation for Padma purana shlokas ends here\*)*

There is no influence of time, which causes six types of transformation, because the place is under the influence of the Lord's qualities.

What else can be said?

There, the guṇas are cut out at the root.

Māyā, the material cause of creation and destruction of the material world, a śakti of the Lord, does not have any deluding influence at all in Vaikuṅṭha.

This is understood since it is already stated that rajas and tamas cannot exist there.

What to speak of the absence of other things (**kim utāpare**),  
such as the expansions of māyā like mahat-tattva?

This also means that the bodies in that place do not have a  
beginning produced of the material elements.

After a description of Vaikuṅṭha, the inhabitants are described.

In that place there are associates of the Lord, those who act in compliance to the Lord (**anuvratā**).

This means that everyone there acts for the pleasure of the Lord.

It has already been stated in the third verse that the Lord is beyond time and māyā.

Now it is stated that Vaikuṅṭha and the devotees there are beyond time and māyā.

The devotees there ~~(since they are beyond time and māyā)~~  
should be worshipped by the devatās, demons and devotees.

|| 2.9.11-12 ||

śyāmāvadātāḥ śata-patra-locanāḥ  
piśaṅga-vastrāḥ surucaḥ supeśasaḥ |  
sarve catur-bāhava unmiṣan-maṇi-  
praveka-niṣkābharaṇāḥ suvarcasah |  
pravāla-vaidūrya-mṛṇāla-varcasah  
parisphurat-kuṇḍala-mauli-mālinah ||

male

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-niṣkābharaṇāḥ). They have all splendors (suvarcasah). Some are colored red, yellow or white (pravāla-vaidūrya-mṛṇāla-varcasah). They wear glittering earrings, crowns and garlands (parisphurat-kuṇḍala-mauli-mālinah).

They are dark in complexion, and shining (**avadātā**) with lotus eyes and yellow cloth.

They are pleasing and very young (**supeśasaḥ**).

They wear ornaments with the best (**praveka**) shining (**unmiṣat**) jewels, and are extremely glorious. ↓

They have colors of coral, vaidūrya and the water lily.

The Bhagavat-sandarbha explains that those devotees have forms like the Lord with colors like red and yellow.

harer anuvratā yatra śyāmāruṇa-harit-sitāh |  
tat-tad-varṇam upāsyēṣaṁ tat-sārūpyam upāgatāḥ ||

In that place the Lord's associates are black, reddish, green or white in complexion. By worshipping the Lord with a particular complexion the devotee attains a form with a similar complexion.  
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They have earrings, crowns and garlands which glitter.

|| 2.9.13 ||

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

That effulgent place is filled (bhrājiṣṇubhir yaḥ paritaḥ virājate)  
with shining air vehicles (lasad-vimāna avalibhiḥ) 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).

After a description of the inhabitants the place is again  
described.

The place is filled with shining (**bhrājiṣṇubhiḥ**) air vehicles  
and shines with celestial women.

The place is like the sky filled with (clouds (air vehicles) and  
flashes of lightning (the women).

|| 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).

The consort of the Lord is described.

She is the svarūpa-śakti of the Lord (**śrīḥ**), and very beautiful (**rūpiṇī**).

She worships (**mānam**) his feet along with her associates (**vibhūtibhīḥ**).

Being praised variously (**vigīyamānā**) by bees (**kusumākarānugaiḥ**), she sings about the activities of the Lord.