

Śrīmad-Bhāgavatam

Canto Two

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Two – Chapter Nine

Manifestation of the Bhāgavatam

Answers by Citing the Lord's Version

Section – III

Brahma's Maha Vaikuntha Darshan (9-18)

|| 2.9.15 ||

dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim |
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārśadāgraiḥ 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-pārśada agraiḥ) such as Sunanda, Nanda, Prabala and Arhaṇa (sunanda-nanda-prabala-arhaṇa ādibhiḥ).

Having described Lakṣmī, Śukadeva now describes the Lord.

|| 2.9.16||

bhṛtya-prasādābhimukhaṃ dr̥g-āsavaṃ
prasanna-hāsāruṇa-locanānanam |
kirīṭinaṃ kuṇḍalinaṃ catur-bhujam
pītāṃśukam vakṣasi lakṣitam śriyā ||

The Lord, desiring to give mercy to his servants (bhṛtya-prasāda-abhimukhaṃ), was a joy to the eyes of the devotees (dr̥g-āsavaṃ). 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 (kirīṭinaṃ kuṇḍalinaṃ). He had four arms (catur-bhujam), wore yellow cloth (pītāṃśukam) and on the left side of his chest was a golden line (vakṣasi lakṣitam śriyā).

He is the giver of joy for those who see him (drg-āsavam).

With the mention of yellow cloth, his dark complexion should also be understood.

He is decorated with a golden line on the left side of his chest (śriyā).

|| 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).

The four śaktis are dharma, jñāna, aiśvarya and vairāgya.

These are described in the Padma Purāṇa in the description of the center of Vaikuṅṭha:

dharmajñāna tathaiśvarya-vairāgyaiḥ pādavigrahaiḥ |
ṛgyajuh-sāmātharvāṇarūpair nityam vṛtam kramād ||

The place is surrounded by the dharma, jñāna, aiśvarya and vairāgya, and the personifications of the Ṛg, Yajur, Sāma and Atharva Vedas.

The sixteen śaktis are Caṇḍa and others.

They are also described in the Padma Purāṇa:

caṇḍa-pracaṇḍau prāg-dvāre yāmye bhadra-subhadrakau |
vārunyām jaya-vijayau saumye dhātr-vidhātarau ||
kumudaḥ kumudākṣaś ca puṇḍarīko'tha vāmanah |
śaṅku-karṇaḥ sarva-netraḥ sumukhaḥ supraṭiṣṭhitah ||
ete dik-patayaḥ proktāḥ puryām atra suśobhane ||

At the eastern gate are Caṇḍa and Pracāṇḍa. At the southern gate are Bhadra and Subhadra. At the western gate are Jaya and Vijaya. At the northern gate are Dhātā and Vidhātā. In the directions starting from east are Kumuda, Kumudakṣa, Puṇḍarīka, Vāmana, Śaṅkukarna, Sarvanetra, Sumukha, and Supraṭiṣṭhita.
Padmā Purāṇa 6.228.13-15

The five śaktis are as follows:

kūrmaś ca nāgarājaś ca vanateyas trayīśvarah |
chandāmsi sarva-mantrās ca pīṭha-rūpatvam āsthitā ||

Kūrma, Ananta, Garuda -- who is lord of the Vedas --, the
Vedic meters and all the mantras are situated as the form of
the pīṭha. Padma Purāṇa 6.228.24

The four can also refer to prakṛti, puruṣa, mahat-tattva and
ahaṅkāra.

The sixteen can refer to the ten senses with the mind and the five gross elements.

The five can refer to the five tan-mātrās.

Śrīdhara Svāmī gives this explanation, which is acceptable.

In this case, even māyā along with mahat-tattva and other elements remain there, offering devotion to the Lord.

This can be explained by the fact that the spiritual world, composed of the svarūpa-śakti of the Lord, is the shelter of all śaktis including the material śaktis.

It has already been stated in verse 10 that māyā and her products cannot bewilder the jīva in the spiritual world.

This should be understood when the verse says that the place is not influenced by time (**kāla-vikramah**).

This should also be understood when Brahmā saw Kṛṣṇa's expansions as Viṣṇu forms:

aṇimādyair mahimabhir ajādyābhir vibhūtibhiḥ
catur-vimśatibhis tattvaiḥ parītā mahad-ādibhiḥ

All the viṣṇu-mūrtis were surrounded by the opulences, headed by animā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva. SB 10.13.52

The Lord was also endowed with his natural powers (svaiḥ bhagaiḥ) and the temporary powers (adhruvaiḥ) of Brahmā and others (itaratra).

He saw the Lord who enjoys in Vaikunṭha (dhāman) with its own form (sve).

|| 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).

The word paramahansa refers to devotees.

This is understood from verses such as:

kiṁ vā bhāgavatā dharmā na prāyeṇa nirūpitāḥ
priyāḥ paramahānsānām ta eva hy acyuta-priyāḥ

Perhaps (kiṁ vā) the path of bhakti (bhāgavatā dharmā) pleasing to the most elevated devotees (paramahānsānām priyāḥ) has not been sufficiently described (na prāyeṇa nirūpitāḥ). And the elevated devotees alone are dear to the Lord (te eva hy acyuta-priyāḥ). SB 1.4.31

bhagavata uttamaślokasya śrīmac-caraṇāravinda-makaranda-rasa
āveśita-cetaso bhāgavata-paramahansa-dayita-kathām kiñcid
antarāya-vihatām svām śivatamām padavīm na prāyeṇa hinvanti.

Those whose minds are absorbed (āveśita-cetasah) in the sweet taste (makaranda-rasa) of the lotus feet of the Supreme Lord (bhagavata uttamaślokasya śrīmac-caraṇāravinda) do not generally give up (na prāyeṇa hinvanti) the auspicious path (śivatamām padavīm) of topics of the Lord (kathām), who is dear to the greatest devotees (bhāgavata-paramahansa-dayita), though there may be some obstacle (kiñcid antarāya-vihatām).

The condition of such paramahamsas is called bhakti-yoga or pāramahamsya.

The lotus feet of the Lord are attained by the path of bhakti-yoga.

The Lord says **bhaktyāham ekayā grāhyaḥ**: I am attained by bhakti alone. (SB 11.14.21)

Section – 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 iṣat-smita-śocisā girā
priyaḥ priyaṁ prīta-manāḥ kare spṛśan ||

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 spṛśan), with words lit by a slight smile (iṣat-smita-śocisā 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).

Brahmā was fit to follow the orders of the Lord (nija-śāsanārhaṇam).

The Lord's words were lit with a slight smile.

|| 2.9.20 ||

śrī-bhagavān uvāca —
tvayāham toṣitaḥ samyag
veda-garbha sirsṅkṣayā |
ciram bhr̥tena 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 (ciram bhr̥tena tapasā) in order to carry out creation of the universe (sirsṅkṣayā). I cannot be satisfied (dustoṣaḥ) with the penances of the greatest of yogīs (kūṭa-yoginām).

Veda-garbha means that Brahmā, fully understanding the Vedas, imparts them to others.

He had undertaken penance for a long time for creating the universe (sisṛkṣayā).

The yogīs cannot satisfy me in the same way.

Sadhryuk means samyak.

|| 2.9.21 ||

varam varaya bhadram te
vareṣam mābhivāñchitam |
brahmañ chreyaḥ-pariśrāmaḥ
pumso 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
(pumso śreyaḥ-pariśrāmaḥ) end in seeing me (mad-darśana
āvadhīḥ).

Mā means mām.

Ask for your desired object.

Endeavors for gaining results from the best processes such as hearing and chanting culminate in seeing me.

This is because my devotees do not accept any result other than seeing me.

|| 2.9.22 ||

manīṣitānubhāvo 'yaṁ
mama lokāvalokanam |
yad upaśrutyā rahasi
cakartha paramaṁ tapaḥ ||

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

Seeing my planet, rather than study of scriptures, reveals wisdom (manīṣitā).

Not only now do I have affection for you, but previously also.

I spoke the words **tapa tapa**.

All alone, hearing those words, you performed the greatest austerity.

|| 2.9.23 ||

pratyādiṣṭam mayā tatra
tvayi karma-vimohite |
tapo me hṛdayam sāksād
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 sāksād), and I am the soul of that austerity (ātmāham tapasah).

I only spoke instructions to you.

When?

I spoke at the beginning of creation (**tatra**) when you where
bewildered about what to do.

Austerity indeed is my śakti.

It is my heart.

This means that I desire that the jīva give up enjoyment of material life, since that is favorable for bhakti.

Yasyāham anugrṇāmi harisye tad-dhanam śanaiḥ: I will gradually take away the wealth from the person to whom I show mercy. (SB 10.88.8)

These words are well known.

If that austerity is performed for attaining me, it is my heart,
but not otherwise.

Without me as the goal, austerity is without life, like a corpse.

This is true for the materialists who perform austerity with a
desire for material pleasure.

Even though you have performed austerity with a desire to
create the universe, because I have inspired that desire, and
that austerity is pleasing to me, it is actually performed
without desire.

Thus I have showed you my planet.

|| 2.9.24 ||

srjāmi tapasaivedam
grasāmi tapasā punah |
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 punah). My power arises from intense austerity (vīryam me duścaram tapaḥ).

I am always a performer of austerity, since I renounce material enjoyment, being the master of the spiritual hlādinī-śakti.

That is stated in this verse.

It also indicates that from this detachment arises my ability to create and destroy the worlds.