

Canto Three - Chapter Eight

Manifestation of Brahmā
from Garbhodakaśāyī
Viṣṇu

Part-I

Maitreya acknowledges
Vidura's devotion &
Disciplic succession of
Srimad Bhagavatam (3.8.1-9)

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.1 ||

maitreya uvāca

**sat-sevaniyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita-kīrti-mālām
pade pade nūtanayasy abhīkṣṇam**

Maitreya said: Oh (**bata**)! The dynasty of the Purus (**pūru-vaṁśah**) has become worthy of worship by the devotees (**sat-sevaniyah**), since you, protector of planets (**yad loka-pālah**), who have made Bhagavān the object of your worship (**bhagavat-pradhānaḥ**), have appeared in it (**iha babhūvitha**). You make the garland of the Lord's glories newer (**ajita-kīrti-mālām nūtanayasy**) at every moment (**abhīkṣṇam**), in every word, in every verse and every chapter (**pade pade**).

The Eighth Chapter describes how Brahmā appears from the lotus in Viṣṇu's navel, gives up searching, enters samādhi and then sees the Lord.

O Vidura! You have said:

**arthābhāvaṁ viniścitya pratītasyāpi nātmanaḥ
tām cāpi yuṣmac-caraṇa-sevayāhaṁ parāṇude**

Convinced that the jīva does not actually suffer loss of knowledge, but not perceiving it directly, I will destroy lack of this realization by service to your lotus feet. SB 3.7.18

**nimittāni ca tasyeha proktāny anagha sūribhiḥ
svato jñānam kutaḥ puṁsām bhaktir vairāgyam eva vā**

O sinless Maitreya! Tell me about the causes of this knowledge as described by the devotees. Can a person attain knowledge, bhakti or renunciation on his own? SB 3.7.39

Thus you have prayed for my association.

But according to me, my getting your association is most rare, attained by only the greatest amount of good actions.

Just by serving persons associated with you, bhakti to the Lord will arise!

Praising Vidura in this way, Maitreya rejoices.

Oh (bata)! By this exclamation, he indicates that Vidura agreed to accept this birth for saving Maitreya.

The Puru dynasty in which you have appeared, has become worthy of service by the devotees.

What is your nature? Among the three forms—Brahman, Paramātmā and Bhagavān, worshipped according to different mentalities, you have made Bhagavān the chief object of worship (bhagavat-pradhānaḥ).

Among the worshippers of Bhagavān, at every moment (abhīkṣam) in every statement, on every occasion (pade pade)—in every sentence, in every verse, in every chapter, you make the garland of the glories of the Lord become ever fresh.

You string together this garland of the Lord's glories just by the thread of your taste.

Placing this garland within the casket of your ears and mind which have condensed attraction, you make it eternally fresh.

Your greatness cannot be expressed in words.

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.2 ||

so 'ham nṛṇām kṣulla-sukhāya duḥkham
mahad gatānām viramāya tasya
pravartaye bhāgavatam purāṇam
yad āha sākṣād bhagavān ṛṣibhyaḥ

I explain this Bhāgavata Purāṇa (**aham pravartaye bhāgavatam purāṇam**), spoke by the Lord to the sages (**yad āha sākṣād bhagavān ṛṣibhyaḥ**), for removing the suffering of persons (**nṛṇām duḥkham viramāya**) who have fallen into great distress (**mahad gatānām duḥkham**) by seeking insignificant happiness (**kṣulla-sukhāya**).

The answers to all of your questions are found in the Bhāgavata Purāṇa. I will tell you the glories of this work.

That famous disciple of Parāśara (saḥ), I (aham) spoke this work to remove the suffering of hell (tasya) for men who have fallen into great distress for insignificant material pleasure. You have said:

**sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramam vā
vindeta bhūyas tata eva duḥkham
yad atra yuktaṁ bhagavān vaden naḥ**

O sage! Men in this world engage in action for material happiness, but do not attain happiness and do not destroy distress. Nor do they become detached. Rather by this, they increase their suffering. You know everything. Therefore please tell me about this. SB 3.5.2

This Bhāgavatam is a suitable answer to your first question.

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.3 ||

**āsīnam urvyām bhagavantam ādyam
saṅkarṣaṇam devam akunṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo ’nvapṛcchan**

One time the sages headed by Sanat-kumāra (**kumāra-mukhyā munayah**), being philosophically inquisitive (**tattvam vivitsavah**), with a desire to know the nature of Vāsudeva (**parasya bhagavantam ādyam**), asked questions to Saṅkarṣaṇa (**saṅkarṣaṇam devam anvapṛcchan**) who has indestructible knowledge (**akunṭha-sattvam**), who was situated below Pātālaloka (**āsīnam urvyām**).

This verse explains which form of the Lord spoke to which sages, and seven verses then explain how Maitreya got the knowledge.

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.4 ||

svam eva dhiṣṇyam̐ bahu mānayantam̐
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam iṣad
unmīlayantam̐ vibudhodayāya

Worshipping the form of Vāsudeva (**yad vāsudeva abhidham**), his own shelter (**svam eva dhiṣṇyam̐**), who is praised by the wise (**mānayantam̐ bahu āmananti**), Saṅkarṣaṇa slightly opened (**iṣad unmīlayantam̐**) his lotus eyes (**ambuja-kośam**) concentrated deep in meditation (**pratyag-dhṛta akṣa**), for giving benefit to the sages (**vibudha udayāya**).

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.5 ||

svardhuny-udārdraiḥ sva-jaṭā-kalāpair
upaspr̥śantaś caraṇopadhānam
padmaṁ yad arcanty ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ

The sages, hair (**sva-jaṭā-kalāpaiḥ**) wet with Gaṅgā water (**svardhuny-uda ardraiḥ**), touched the lotus pillow of the Lord's feet (**upaspr̥śantaḥ caraṇa upadhānam padmaṁ**) which the daughters of the snake king (**yad ahi-rāja-kanyāḥ**), desiring husbands (**vara arthāḥ**), worship (**arcanty**) with various gifts (**nānā-balibhiḥ**) out of love (**sa-prema**).

Part-I Development of Gigantic Universal form (3.8.1-9)

॥ 3.8.6 ॥

**muhur gr̥ṇanto vacasānurāga-
skhalat-padenāsyā kṛtāni taj-jñāḥ
kirīṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram**

The sages, knowing the Lord (**taj-jñāḥ**), glorified (**muhuh gr̥ṇanto**) his activities (**asya kṛtāni**) with words (**vacasā**) whose syllables were choked because of their love (**anurāga-skhalat-padena**). They addressed the Lord whose thousand raised hoods (**uddāma-phaṇā-sahasram**) sparkled (**pradyotita**) with thousands of crowns (**kirīṭa-sāhasra**) with the best of jewels (**maṇi-praveka**).

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.7 ||

proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhṛta-vratāya

The Lord spoke this Bhāgavatam (**etad bhagavattamena proktaṁ**) to Sanat-kumāra (**sanat-kumārāya**), who was engaged in pure bhakti (**nivṛtti-dharma abhiratāya**). Sanat-kumāra spoke it (**sa ca āha pṛṣṭaḥ**) to the sage named Sāṅkhyāyana (**sāṅkhyāyanāya**), engaged in determined vows (**dhṛta-vratāya**).

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.8 ||

sāṅkhyāyanaḥ pāramahansa-mukhyo
vivakṣamāṇo bhagavad-vibhūtiḥ
jagāda so 'smad-gurave 'nvitāya
parāśarāyātha bṛhaspateś ca

The best of the paramahansas (**pāramahansa-mukhyah**), Sāṅkhyāyana (**sāṅkhyāyanaḥ**), desiring to describe the Lord's powers (**vivakṣamāṇo bhagavad-vibhūtiḥ**), spoke this Bhāgavatam to our guru Parāśara (**jagāda asmad-gurave parāśarāya**) who was obedient to him (**anvitāya**), and to Bṛhaspati as well (**bṛhaspateh ca**).

Part-I Development of Gigantic Universal form (3.8.1-9)

|| 3.8.9 ||

provāca mahyaṃ sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so 'haṃ tavaitat kathayāmi vatsa
śraddhālave nityam anuvratāya

Merciful Parāśara (**sa dayāluh uktah**), blessed by Pulasya (**muniḥ pulastyena**), spoke this foremost Purāṇa (**provāca purāṇam ādyam**) to me (**mahyam**). I now speak this Purāṇa to you (**sah ahaṃ tava etat kathayāmi vatsa**), who are faithful and always obedient (**śraddhālave nityam anuvratāya**).

Hearing that his father had been eaten by demons, Parāśara performed a sacrifice to kill all the demons.

Vaśiṣṭa advised him to stop the sacrifice.

Pulastya, whose offspring were thus saved, [Note: Pulastya gave birth to Rāksāsas, Vānaras, Kinnaras, Gandharvas and Yakṣas.] gave him a blessing, “You will become the speaker of Purāṇas.”

Part-II

Explanation of reawakening
of creation by Maitreya
(3.8.10-14)

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|| 3.8.10 ||

udāplutaṁ viśvam idaṁ tadāsīd
yan nidrayāmīlita-dṛṅ nyamīlayat
ahīndra-talpe 'dhiśayāna ekaḥ
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

The universe (**idaṁ viśvam**) lay in the water of devastation (**uda āplutaṁ āsīd**) when Garbhodakaśāyī Viṣṇu, full of his cit-śakti (**yad ekaḥ amīlita-dṛk**), with Śeṣa as his bed (**ahīndra-talpe**), enjoying with his svarūpa-śakti (**svātma-ratau**) and having given up glancing at māyā (**nirīhaḥ**), lay with his eyes closed (**adhiśayāna nyamīlayat**).

Having showed how the Bhāgavatam started from Saṅkarṣaṇa, Maitreya now begins the story.

The universe remained submerged in one body of water when Nārāyaṇa, Garbhodakaśāyī, whose eyes do not close (amīlita-dr̥k), since his cit-ṣakti was very active, had his eyes closed at the time of periodic destruction (the night of Brahmā).

He was enjoying with his svarūpa-śakti (svātma-ratau), having given up glancing at māyā (nirīhaḥ).

Talpe stands for talpaḥ (who has a snake bed).

Part-II Explanation of reawakening of creation by Maitreya (3.8.10-14)

|| 3.8.11 ||

so 'ntaḥ śarīre 'rpita-bhūta-sūkṣmaḥ
kālatmikām śaktim udīrayāṇaḥ
uvāsa tasmin salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

Garbhodakaśāyī Viṣṇu (**sah**), containing within himself the jīvas with their subtle bodies (**śarīre arpita-bhūta-sūkṣmaḥ**), after having discharged (**udīrayāṇaḥ**) his energy of time to destroy the three worlds (**kālatmikām śaktim**), resides in his abode (**uvāsa sve pade**) below Pātālaloka within the water (**tasmin salile**), just as fire resides within wood (**yathā analah dāruṇi**) with its energy concealed (**ruddha-vīryaḥ**).

What is the position of all the jīvas who were populating the three worlds (Svarga and below)?

The subtle bodies of the devatās, men and others in the universe reside within Viṣṇu's body. How?

He has inspired his śakti of time--he has caused destruction by his will.

Having destroyed all the gross bodies of the inhabitants of the three worlds by time, he places their subtle bodies within himself.

This is called the aggregate subtle body of the jīvas.

He reside below Pātālaloka, in his own abode (sve pade), within the one expanse of water, by his power which stops water from entering.

Since he is not seen by the inhabitants of Maharloka or higher planets, he is compared to fire within wood.

Part-II Explanation of reawakening of creation by Maitreya (3.8.10-14)

|| 3.8.12 ||

**catur-yugānām ca sahasram apsu
svapan svayodīritayā sva-śaktyā
kālākhyayāsādita-karma-tantro
lokān apītān dadṛśe sva-dehe**

After sleeping within that water (**apsu svapan**) for a thousand cycles of four yugas (**catur-yugānām ca sahasram**) with his māyā-śakti (**sva-śaktyā**), while engaged with his awakened cit-śakti (**svayā udīritayā**), he glanced (**dadṛśe**) upon the entities with subtle bodies (**lokān apītān**) who dwelled within his body (**sva-dehe**), when moved to independent action (**āsādita karma-tantrah**) by his time energy (**kāla ākhyayā**).

How long did the Lord remain resting?

Though he is in waking state with his awakened cit-śakti (svayā udīritayā), he is sleeping with his sleeping māyā-śakti.

By his time energy he then became active in regards to the jīvas within him, for giving them enjoyment.

He looked at the living entities from Brahmā to the non-moving beings (lokān) who had attained subtle forms within his body, in order to eject them from his body.

Part-II Explanation of reawakening of creation by Maitreya (3.8.10-14)

|| 3.8.13 ||

tasyārtha-sūkṣmābhiniṣṭa-drṣṭer
antar-gato 'rtho rajasā tanīyān
guṇena kālānugatena viddhaḥ
sūṣyaṃs tadābhidyata nābhi-deśāt

After the Lord's glance entered (**tasya abhiniṣṭa-drṣṭer**) the subtle bodies of the jīvas within him (**artha-sūkṣma**), the elements within him (**antar-gataḥ arthah**), in subtle state (**tanīyān**), agitated by the mode of passion (**rajasā viddhaḥ**), in obedience to time (**kāla anugatena**), took birth (**sūṣyan**) and sprouted from his navel (**tadā abhidyata nābhi-deśāt**).

Part-II Explanation of reawakening of creation by Maitreya (3.8.10-14)

|| 3.8.14 ||

sa padma-kośaḥ sahasodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilam viśālam
vidyotayann arka ivātma-yoniḥ

The material elements (**saḥ**), in time (**kālena**) became a lotus bud (**padma-kośaḥ**), and suddenly rose up above the waters (**sahasā udatiṣṭhat**), impelled by the awakened karmas of the jīvas (**karma-pratibodhanena**). Having Viṣṇu as its source (**ātma-yoniḥ**), the lotus lit up the broad expanse of water (**tat viśālam salilam vidyotayann**) with effulgence like the sun (**arka iva sva-rociṣā**).

Part-III

Manifestation of Brahmā
from Viṣṇu & Brahmā's
desperate search for
Absolute truth (3.8.15-22)

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.15 ||

**tal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayaṁ vedamayo vidhātā
svayambhuvaṁ yaṁ sma vadanti so 'bhūt**

O Vidura! Viṣṇu entered (**viṣṇuḥ prāvīviśat**) that lotus of all the planets (**tad loka-padmaṁ**), which reveals all the enjoyable objects for the jīvas (**sarva-guṇa avabhāsam**). Brahmā (**svayaṁ vidhātā**), known as self-born (**yaṁ sma svayambhuvaṁ vadanti**), composer of the Vedas (**vedamayah**), appeared within that lotus (**tasmin abhūt**).

That lotus made of all the planets, called the Vairāja, which, at the time of devastation, had entered a subtle state, now appeared, at the end of devastation, in the form of a lotus.

Viṣṇu as antaryāmī entered that lotus.

That lotus held within itself the manifestation of the effects of all the guṇas, Svarga and Nāraka, to be enjoyed by the jīvas.

Brahmā appeared within that lotus.

He is called self-born because he has no visible parentage.

He was previously merged with Nārāyaṇa in sleep.

When the Lord awoke, he appeared by means of the lotus.

There is the gross form of Brahmā, called Vairāja (the lotus of the planets).

There is the subtle form is called Hiraṇyagarbha.

There is also four-headed Brahmā, the creator (who appeared from the lotus at this time).

Thus there are three forms of Brahmā.

[Note: Rūpa Gosvāmī in Laghu-bhāgavatāmṛta gives only two forms of Brahmā. Hiraṇyagarbha is the subtle form made of mahat-tattva, is aggregate of the jīvas and Vairāja is the gross form made of the aggregate of elements, with four heads, who creates. According to Vśvanātha, the Vairāja is the aggregate of the elements and planets, and the four headed Brahmā creates.]

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

॥ 3.8.16 ॥

tasyām sa cāmbho-ruha-karṇikāyām
avasthito lokam apaśyamānaḥ
parikraman vyomni vivṛtta-netraś
catvāri lebhe 'nudiśam mukhāni

Brahmā (**sah**), situated in the center of the lotus (**ambho-ruha-karṇikāyām avasthitah**), could not see the universe's planets (**lokam apaśyamānaḥ**). Turning his head around (**parikraman**) and glancing into space (**vyomni vivṛtta-netrah**), he attained (**lebhe**) four heads (**catvāri mukhāni**) to see in the four directions (**anudiśam**).

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.17 ||

tasmād yugānta-śvasanāvaghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvaṁ
nātmānam addhāvidad ādi-devaḥ

Brahmā (**ādi-devaḥ**), taking shelter of the lotus (**kañjam upāśritaḥ**) which sprouted from the water filled with whirlpools (**virūḍham jala ūrmi-cakrāt salilād**) churned by the wind of devastation (**avaghūrṇa yugānta-śvasana**), did not at all understand (**na ātmānam addhā avidad**) the nature of the planets and the living beings (**loka-tattvaṁ**).

Brahmā was bewildered about how to create what had previously been created in order to show the people that his power to create the universe does not belong to him, but is given to him by the Lord.

This is shown in this verse.

He took shelter of the lotus which arose (virūḍham) from the water.

The particle u expresses astonishment.

He did not know the nature of the planets or the living beings.

The water had whirlpools churned up by the wind of devastation.

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.18 ||

ka eṣa yo 'sāv aham abja-prṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaitad
adhiṣṭhitam yatra satā nu bhāvyam

Who am I (**ka eṣa yo asāv aham**), sitting on the lotus (**abja-prṣṭha**)? From where did this lotus arise (**etat kuto vā abjam**)? There is nothing else except the lotus in the water (**ananyad apsu asti**), but there must be something else below, which supports this lotus (**adhastād iha kiñcana etad adhiṣṭhitam**). Being intelligent, I can ascertain this much (**yatra satā nu bhāvyam**).

In ignorance, Brahmā asks questions.

Who is this on the lotus? From where did this lotus arise?

There is nothing but this lotus, but certainly (hi) there must be something below it, which serves as a foundation for the lotus.

This has been ascertained by me, being intelligent (satā).

The sentence continues in the next verse.

The śruti says so 'paśyat puṣkara-parṇe tiṣṭhan so 'manyata asti vaitad yasminn idam adhitiṣṭhati: not seeing anything he remained on the lotus; he thought to himself, "There must be something upon which this is based."

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.19 ||

sa ittham udvīkṣya tad-abja-nāla-
nāḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-
nābhiṃ vicinvaṃs tad avindatājah

Reflecting in this way (**ittham udvīkṣya**), Brahmā entered (**sah ajah āviveśa**) into the water (**antar-jalam**) by the tubes in the stem of the lotus (**tad-abja-nāla-nāḍībhir**). Searching out the navel of Viṣṇu (**nābhiṃ vicinvan**) from which rose the stem of the lotus (**tat-khara-nāla-nāla**), he could not reach it (**na tad avindata**) though he approached close (**arvāg-gatah**).

This verse shows that with the will of the Lord, all attempts by materialists will end in failure.

He entered the water by means of the tubes in the lotus stem.

He searched out the lotus navel of Nārāyaṇa from which arose the stem (nāla) of the lotus (khara-nāla).

Though he approached very close, he could not reach it, since it is impossible to reach without bhakti.

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's
desperate search for Absolute truth (3.8.15-22)

॥ 3.8.20 ॥

**tamasy apāre vidurātma-sargam
vicinvato 'bhūt sumahāms tri-ṇemiḥ
yo deha-bhājām bhayam īrayāṇaḥ
parikṣiṇoty āyur ajasya hetih**

O Vidura (**vidura**)! A hundred years passed for Brahmā (**sumahān abhūt**) who was searching out his source (**ātma-sargam vicinvatah**) in the unfathomable darkness (**tamasy apāre**). Time (**tri-ṇemiḥ**), the cakra of Viṣṇu (**ajasya hetih**), which proclaims the approach of death (**yah bhayam īrayāṇaḥ**) for the embodied souls (**deha-bhājām**), destroys the lifespan (**parikṣiṇoty āyuh**).

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.21 ||

tato nivṛtto 'pratilabdha-kāmaḥ
sva-dhiṣṇyam āsādyā punaḥ sa devaḥ
śanair jita-śvāsa-nivṛtta-citto
nyāṣīdad ārūḍha-samādhi-yogaḥ

Giving up his search (**tato nivṛttah**), Brahmā (**sah devaḥ**), unfulfilled in his desire (**apratilabdha-kāmaḥ**), then returned to the lotus (**punaḥ sva-dhiṣṇyam āsādyā**). Gradually controlling his breath and mind (**śanair jita-śvāsa-nivṛtta-citto**), he remained seated (**nyāṣīdad**) in complete concentration by meditation on the Lord (**ārūḍha-samādhi-yogaḥ**).

One who gives up pride attains the Lord through meditation, by the Lord's will.

Part-III Manifestation of Brahmā from Viṣṇu & Brahmā's desperate search for Absolute truth (3.8.15-22)

|| 3.8.22 ||

kālena so 'jaḥ puruṣāyusābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayaṁ tad antar-hṛdaye 'vabhātam
apaśyatāpaśyata yan na pūrvam

By his practice of meditation on the Lord (**abhipravṛtta-yogena**) for a hundred human years (**puruṣa āyusā**) he attained realization of the Lord (**sah ajaḥ virūḍha-bodhaḥ**). He saw the Lord (**apaśyata**), who manifested himself in his heart (**svayaṁ tad antar-hṛdaye avabhātam**), who could not be seen previously by searching (**yad na pūrvam apaśyata**).

Puruṣāyusā means “by a hundred years.”

This should be understood to be time according to the calculations of human life in Kali-yuga, when Maitreya was speaking.

By a mature state reached through meditation on the Lord (abhipravṛtta-yogena), he saw the Lord, since later Brahmā says dhyāne sma no darśitaṁ ta upāsakānām: you have manifested this eternal personal form upon whom your devotees meditate. (SB 3.9.4)

He saw the Lord who manifested himself in his heart, whom he could not see when he searched previously for the foundation of his lotus abode.

Part-IV

Beauty of the Lord Revealed (3.8.23-33)

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.23 ||

mr̥ṇāla-gaurāyata-śeṣa-bhoga-
paryaṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

He saw the one lord (**ekaṁ puruṣaṁ**) sleeping (**śayānam**) on the broad bed of Śeṣa (**āyata-śeṣa-bhoga-paryaṅka**), white like a water lily (**mr̥ṇāla-gaura**), floating upon the waters of devastation (**yugānta-toye**), whose darkness was dissipated (**hata-dhvānta**) by the light (**dyubhir**) from the jewels (**ratna**) on top of the thousands (**ayuta**) of umbrella-like hoods of Śeṣa (**phaṇa ātapatra**).

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.24 ||

prekṣām kṣipantam haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya
vana-srajo veṇu-bhujāṅghripāṅghreḥ

The complexion of his form (**prekṣām**) derided (**kṣipantam**) an emerald mountain (**harita upala adreḥ**). His yellow cloth derided a cloud encircling that mountain at sunset (**sandhyā abhra-nīveh**). His crown derided the shining mountain peak (**uru-rukma-mūrdhnaḥ**). His garlands (**vana-srajo**) derided the jewels, streams, herbs and flowers decorating the mountain (**ratna-udadhāra-auṣadhi-saumanasya**). His arms derided the bamboos growing on the upper portions of the mountain (**veṇu-bhujah**) and his feet derided the trees growing at its base (**aṅghripa aṅghreḥ**).

That form surpassed any comparison with an emerald mountain.

His form derided all comparison because of its great beauty.

His yellow cloth debased the beauty of clouds circling a mountain in the evening.

His crown derided the great brightness on the peak of the mountain.

His tulasī, pearl and flower garlands derided the garlands composed of jewels, flowers, herbs and streams on the mountain.

Forest garland can represent all types of garlands, or it can mean one garland made of flowers and jewels.

A vanamāla is said to be a garland of leaves and flowers reaching the feet.

The word vanamāla can stand for other types of garlands as well, made of jewels or pearls.

His arms derided the bamboos high on the mountain and his feet derided the trees at the base of the mountain.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.25 ||

āyāmato vistarataḥ sva-māna-
dehena loka-traya-saṅgrahena
vicitra-divyābharaṇāmśukānām
kṛta-śriyāpāśrita-veṣa-deham

He saw the Lord who manifested any clothing he desired (**apāśrita-veṣada iham**), with a body (**dehena**) unlimited (**su-amāna**) in breadth and length (**āyāmato vistarataḥ**), spreading over Svarga, earth and the lower planets (**loka-traya-saṅgrahena**), displaying great beauty (**kṛta-śriyā**) with various ornaments and clothing (**vicitra-divya ābharaṇa amśukānām**).

His body was of dimensions according to his position as God.

The other meaning is “His body was immeasurable (su-amāna) in length and breath.”

This is then made clear.

His body spread over the three worlds.

His various astonishing ornaments and clothes created beauty.

He had the power of having any clothing he desired (apāśrita-vesadā iham).

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.26 ||

puṁsām sva-kāmāya vivikta-mārgair
abhyarcatām kāma-dughānghri-padmam
pradarśayantam kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

He saw the Lord mercifully showing (**kṛpayā pradarśayantam**) one lotus foot which fulfills the desire for service (**kāma-dughā aṅghri-padmam**) for persons who worship (**abhyarcatām puṁsām**) to attain the Lord (**sva-kāmāya**) by pure methods of bhakti (**vivikta-mārgaih**), whose toes were like beautiful petals (**bhinna aṅguli-cāru-patram**) blossoming in the moon rays of his toe nails (**nakha indu mayūkha**).

He saw the lotus feet which were fulfilling desires of those who worship on special paths, for fulfilling their desires (sva-kāmāya), or with a desire for attaining the Lord (sva), or for satisfying the Lord with service.

Vivikta-mārgaiḥ means “by paths which were not mixed with jñāna or karma.”

Or it can mean “by pure paths, arising from vaidhi or rāgānuga--bhāva-marga with dāsya, sakhya or other rasas.”

Those feet fulfilled the desires for serving properly (kāma-dugha).

He showed only one foot among many thousands of his feet, by lifting it up slightly.

By this hint and moving one eyebrow in the next verse, it is indicated the Lord showed his form as Kṛṣṇa (though Kṛṣṇa appears only later during Vaivasvata Manvantara) to Brahmā in this and the next two verses.

Other scriptures also indicate that Kṛṣṇa revealed himself to Brahmā.

Tad u hovāca brāhmaṇo sadanaṁ carato me dhyātaḥ stutaḥ
parārdhānte so 'budhyata gopaveśo me purastāt āvirbabhūva;
after passing the first half my lifetime, when the night ended, I
meditated and praised the Lord, who appeared in the dress of a
cowherd boy before me. (Gopala-tāpanī Upaniṣad)

Brahma-saṁhitā also describes how Kṛṣṇa showed himself to Brahmā.

Thus some say that “revealing one foot” in this verse refers to the form of Kṛṣṇa, who stands with his feet crossed, showing one sole of his foot.

His toes were like graceful petals opened by the rays from his moon-like toe nails.

What is astonishing here is that the lotus is blossoming in the moonlight instead of the sunlight.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.27 ||

mukhena lokārti-hara-smitena
parisphurat-kuṇḍala-maṇḍitena
śoṇāyitenādhara-bimba-bhāsā
pratyarhayantaṁ sunasena subhrvā

The Lord respected his servants (**pratyarhayantaṁ**) by a face slightly smiling (**smitena mukhena**) to destroy the devotees' suffering due to separation (**loka ārti-hara**), ornamented with bright earrings (**parisphurat-kuṇḍala-maṇḍitena**), red lips (**śoṇāyitena bimba adhara**), graceful nose (**sunasena**) and with movement of one attractive eyebrow (**subhrvā**).

The Lord returns the devotees' worship by worshipping them (pratyarhayantam) through showing his beautiful face.

He repays the debt of the devotees' service by this, since the devotees do not accept material gifts or liberation.

His smile destroys the suffering of the devotees and also the suffering out of longing to see him.

He shows one beautiful eyebrow (subhruvā).

This indicates a confidential emotion of Kṛṣṇa.

Those who receive such worship by the Lord are actually special devotees.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.28 ||

**kadamba-kiñjalka-piśaṅga-vāsasā
svalaṅkṛtaṁ mekhalayā nitambe
hāreṇa cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena**

O Vidura (**vatsa**)! The Lord wore cloth the color of golden kadamba pollen (**kadamba-kiñjalka-piśaṅga-vāsasā su-alaṅkṛtaṁ**) around his waist and a belt (**mekhalayā nitambe**). On his chest marked with the Śrīvatsa mark (**śrīvatsa-vakṣaḥ-sthala-vallabhena**) was a necklace of unlimited value (**hāreṇa ananta-dhanena**).

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.29 ||

parārdhya-keyūra-maṇi-praveka-
paryasta-dordanda-sahasra-śākham
avyakta-mūlam bhuvanāṅghripendram
ahindra-bhogair adhivīta-valśam

As a sandalwood tree is decorated with fragrant flowers and branches (**aṅghripa indram**), the Lord's body was decorated with valuable jewels and pearls (**parārdhya-keyūra-maṇi-praveka**). As the sandalwood tree spreads its branches everywhere, the Lord spreads his arms over the universe (**paryasta-dordanda-sahasra-śākham**). As the tree's root cannot be seen, the Lord origin cannot be understood (**avyakta-mūlam**). As the sandalwood tree is the king of trees, the Lord protects the world by his great power (**bhuvana aṅghripa indram**). As a sandalwood tree is covered with many snakes, so the Lord's shoulders were touched by the hoods of Ananta (**ahindra-bhogair adhivīta-valśam**).

Because his fame perfumes the whole universe, the Lord is compared to a sandalwood tree.

He had thousands of arms which spread all over the universe (paryasta) like a thousand branches of a tree.

His source cannot be traced out, since he is beginningless, just as sandalwood tree's root cannot be traced out.

Sa ātmā svāśrayāśrayaḥ: the Lord is his own shelter. (SB 2.10.9)

The comparison with a tree is clear.

By one foot he protects the worlds (bhuvana aṅghri-pā) and has great power (indram).

This refers to his control over the eka-pada-vibhuti, the extent of the material world.

In terms of trees, the sandalwood tree is the king of trees (aṅghri-pa) in the world.

The Lord has his shoulders touched (adhivīta) by the hoods or limbs of Śeṣa.

Śruti says śatavalśo viroha: O tree with a hundred branches, grow!
(Śatapatha-brāhmaṇa 3.6.4.16)

The sandalwood tree's branches (valśam) are surrounded by many snakes.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.30 ||

**carācarauko bhagavān mahīdhram
ahīndra-bandhum salilopagūḍham
kirīṭa-sāhasra-hiraṇya-śṛṅgam
āvīrbhavat kaustubha-ratna-garbham**

Brahmā saw the Lord as the friend of Ananta (**bhagavān ahīndra-bandhum**), just as Malaya Mountain shelters the king of snakes (**cara acara okah mahīdhram**). He was embraced by the Garbhodaka Ocean just as that mountain is covered with streams (**salila upagūḍham**), and he wore crowns like a thousand mountain pinnacles of gold (**kirīṭa-sāhasra-hiraṇya-śṛṅgam**), holding on his form the Kaustubha gem, just as the Malaya Mountain has one shining peak and contains mines full of jewels (**āvīrbhavat kaustubha-ratna-garbham**).

Having compared the Lord to a sandalwood tree, he now compares the Lord to a sandalwood mountain, to show that the Lord is his own shelter.

The Lord is the Malaya Mountain (mahīdhram), the shelter of moving and non-moving entities.

He is the friend of the king of snakes Ananta, just as the mountain is the friend of the king of snakes.

He is embraced by water—the Garbhodaka or the Milk Ocean, just as the Malaya Mountain is decorated with streams.

He has thousands of golden pinnacles with his thousands of crowns.

Malaya Mountain is famous for its one golden pinnacle.

On his form is the Kaustubha jewel, just as Malaya Mountain has many jewel mines.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.31 ||

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrti-mayyā vana-mālayā harim
sūryendu-vāyv-agny-agamaṁ tri-dhāmabhiḥ
parikramat-prādhanikair durāsadam

He saw the Lord (**harim**) endowed with a garland made of his own glory (**sva-kīrti-mayyā vana-mālayā**), who was surrounded (**nivītam**) by the Vedas singing his glories like bees (**āmnāya-madhu-vrata-śriyā**), and who was not understood by the devatās of the sun, moon, air or fire (**sūrya-indu-vāyu-agny-agamaṁ**). He was hard to reach (**durāsadam**) because he was surrounded (**parikramat**) by his associates and weapons, all made of eternity, knowledge and bliss (**tri-dhāmabhiḥ prādhanikair**).

Having described a mountain, he now shows that this is the Lord.

Nivātam means “endowed with.”

He cannot be understood by the devatās such as the sun, moon, Vāyu or Agni.

He is hard to attain because of being surrounded by his associates like Jaya and Vijaya who have bodies made of eternity, knowledge and bliss (tri-dhāmabhiḥ), or by his spiritual weapons such as the cakṛa, who protect the Lord.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

|| 3.8.32 ||

tarhy eva tan-nābhi-saraḥ-sarojam
ātmānam ambhaḥ śvasanam viyac ca
dadarśa devo jagato vidhātā
nātaḥ param loka-visarga-dṛṣṭiḥ

Desiring to create variety in the universe (**loka-visarga-dṛṣṭiḥ**), Brahmā saw (**dadarśa devah jagato vidhātā**) nothing except (**na ataḥ param**) the lotus coming from the water in Viṣṇu's navel (**tad-nābhi-saraḥ-sarojam**), himself (**ātmānam**), and the three elements water, air and ether (**ambhaḥ śvasanam viyac ca**).

He saw the lotus in Viṣṇu's navel, himself in the lotus, and the three elements water, air and ether all around him.

He did not see anything else, such as earth or fire.

He had a desire (dṛṣṭiḥ) to create (sarga) variety (vividha) in the worlds.

Part-IV Beauty of the Lord Revealed (3.8.23-33)

॥ 3.8.33 ॥

sa karma-bījaṃ rajasoparaktaḥ
prajāḥ sirsṛkṣann iyad eva dr̥ṣṭvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany abhiveśitātmā

Influenced by rajas (**rajasā uparaktaḥ**) and intent on creating (**visarga abhimukhaḥ**), desiring to create the offspring (**prajāḥ sirsṛkṣann**), Brahmā glanced at the lotus and the elements (**sah iyad eva dr̥ṣṭvā**) as the ingredients of creation (**karma-bījaṃ**). Concentrating his mind (**abhiveśita ātmā**) on the Lord (**avyakta-vartmany**), he began to praise the Lord, worthy of worship (**astaud tam īḍyam**).

Intent on creating, looking at the lotus, himself, the water, air and ether (iyat), as ingredients for his creation (karma-bījam), Brahmā thought, “How shall I create? I will surrender to the Lord.”

Giving up absorption in creation, he concentrated his mind (ātmā) on the Supreme Lord (avyakta-vartmani).