

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Eight

Brahmā Sees the Lord

Manifestation of Brahmā
from Garbhodakaśāyī Viṣṇu

Section – I

Maitreya acknowledges Vidura's
devotion & Disciplic succession of
Srimad Bhagavatam (1-9)

|| 3.8.1 ||

maitreya uvāca

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

explanation

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 (ihā babhūvitha). You make the garland of the Lord's glories newer (ajita-kīrti-mālām, nūtanayasy) at every moment (abhikṣṇam), 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 nātmanah
tām cāpi yuṣmac-caraṇa-sevayāham parānude

Convinced that the jīva does not actually suffer loss of knowledge (**ātmanah artha abhāvaṁ viniścitya**), but not yet realizing it directly (**na pratītasya api**), I will destroy this lack of this realization (**aham tām parānude**) by service to your lotus feet (**yuṣmac-caraṇa-sevayā**). SB 3.7.18

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

O sinless Maitreya (**anagha**)! Tell me about the causes of this knowledge (**tasya nimittāni**) as described by the devotees (**sūribhiḥ proktāny**). Can a person (**kutaḥ puṁsām**) attain knowledge, bhakti or renunciation (**jñānam bhaktir vairāgyam eva vā**) on his own (**svataḥ**)? SB 3.7.39

Thus you have prayed for my association.

But according to me, me 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.

|| 3.8.2 ||

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

I explain this Bhāgavata Purāna (aham pravartaye
bhāgavatam purāṇam), spoke_n by the Lord to the sages (yad
āha sākṣād bhagavān ṛṣibhyaḥ), for removing the suffering of
persons (nr̥ṇām 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 (sah), 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 sukham vānyad-upāramam vā
vindeta bhūyas tata eva duḥkham
yad atra yuktaṁ bhagavān vaden naḥ

Men in this world (lokaḥ) engage in action (karmāṇi karoti) for material happiness (sukhāya), but do not attain happiness (na taiḥ sukham vindeta) and do not destroy distress (vā anyat). Nor do they become detached (upāramam vā). Rather by this (tataḥ), they increase their suffering (bhūyah duḥkham eva vindeta). You know everything (atra yuktaṁ bhagavān). Therefore please tell me about this (yat vaden naḥ). SB 3.5.2

This Bhāgavatam is a suitable answer to your first question.

|| 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.

Akuṅṭha-sattvam means a body of śuddha-sattva or indestructible knowledge.

They asked Saṅkarṣaṇa about Vāsudeva (**parasya**).

|| 3.8.4 ||

svam eva dhiṣṇyaṁ bahu mānayaṁtaṁ
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam iṣad
unmīlayantaṁ vibudhodayāya

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

This verse describes Saṅkarṣaṇa.

Worshipping to the highest degree his own shelter (**svam**
dhiṣṇyam) whom the wise worship as Vasudeva, he slightly
opened his eyes which were directed inwards for experiencing
the bliss of Vāsudeva's form, in order to give benefit to the
sages.

|| 3.8.5 ||

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

The sages, hair (sva-jaṭā-kalāpaiḥ) wet with Gaṅgā water (svardhun̄y-uda ardraiḥ), touched the lotus pillow of the Lord's feet (upaspr̄śantah 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).

This verse and half of the next verse describes the sages.

To hear the Bhāgavatam, the sages descended from Satyaloka to Pātālaloka via the Gaṅgā.

Thus their hair was wet.

Upadhānam means pillow.

Varārthāḥ means “desiring a husband.”

|| 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 (**asyā 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**).

They, knowing the activities of the Lord (**tad-jñāh**), glorified his activities (**kṛtāni**) with statements whose words faltered.

This is the explanation of Śrīdhara Svāmī.

Kṛtāni also means pastimes.

Sāhasra means sahasra, a thousand.

Maṇi-praveka means “having the chief of jewels,” for according to Amara-koṣa the synonyms are mukhya- varya- vareṇyāś ca pravekānuttamottamā.

The verb for this sentence is anupr̥chhan, found in SB 3.8.3.

|| 3.8.7 ||

proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhr̥ta-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 (dhr̥ta-vratāya).

This was spoken by Saṅkārṣaṇa (**bhagavattamena**) to Sanat-kumāra.

Bhagavattama has the same meaning as bhagavān.

Or **bhagvattama** can mean “the best of the devotees who have knowledge concerning the creation of the universe.”

|| 3.8.8 ||

sāṅkhyāyanaḥ pāramahaṁsya-mukhyo
vivakṣamāṇo bhagavad-vibhūtīḥ
jagāda so 'smad-gurave 'nvitāya
parāśarāyātha bṛhaspateś ca

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

Bṛhaspateḥ stands for bṛhaspataye.

|| 3.8.9 ||

provāca mahyam sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so 'ham 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 aham 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, gave him a
blessing, “You will become the speaker of Purāṇas.”

*[Note: Pulastya gave birth to Rāksāsas, Vānaras, Kinnaras, Gandharvas
and Yakṣas.]*

Part-II

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

|| 3.8.10 ||

udāplutaṁ viśvam idaṁ tadāsīd
yaṁ nidrayāmīlita-dr̥ṇi nyamīlayat
ahīndra-talpe 'dhiśayāna ekah
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

Fill Svara

The universe (idaṁ viśvam) lay in the water of devastation (uda āplutaṁ āsīd) when Garbhodakaśāyī Viṣṇu, full of his cit-śakti (yad ekah amīlita-dr̥ṇi), 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
Saṅkarsaṇa, Maitreya now begins the story.

The universe remained submerged in one body of water
when Nārāyaṇa, Garbhodakaśāyī, whose eyes do not close
(amīlita-drk), since his cit-śakti 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).

|| 3.8.11 ||

so 'ntaḥ śarīre 'rpita-bhūta-sūkṣmaḥ
kālātmikām 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 (kālātmikām śaktim), resides in his
abode (uvāsa sve pade) below Pātālaloka within the water
(tasmin salile), just as fire resides within wood (yathā analah
daruṇi) with its energy concealed (ruddha-vīryaḥ).

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

Svarga

↓
Higher

below

↓
Lower

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

↓
Gov

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.

|| 3.8.12 ||

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

Создание воды

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 (dadrśe) upon the entities with subtle bodies (lokān apītān) who dwelled within his body (sva-dehe), when moved to independent action (āsādita karma-tantra) 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.

|| 3.8.13 ||

tasyārtha-sūkṣmābhiniṣṭa-drṣṭer
antar-gato 'rtho rajasā tanīyān
guṇena kālānugatena viddhah
sūṣyams tadābhidyata nābhi-deśāt

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

This verse elaborates.

After his glance entered into the subtle bodies of all the jīvas
(**artha-sukṣma**) to pull them out, the material elements
within him (**antar-gataḥ arthaḥ**) with very subtle form
(**tanīyān**) became agitated by rajas according to time, and
were brought forth, pushed them upwards from his navel.

|| 3.8.14 ||

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

The material elements (sah), in time (kālena) became a lotus bud (padma-kośah), and suddenly rose up above the waters (sahasā udatiṣṭhat), impelled by the awakened karmas of the jīvas (karma-pratibodhanena). Having Visnu 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).

The material element, transforming into a lotus bud by time,
stood above the waters of devastation, by the force of the
awakened karmas of the jīvas.

The lotus bud had Viṣṇu (ātma) as its source.

It was like the sun, illuminating by its effulgence. It did not
depend on the sun to light up the water.

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).

The particle **u** is used to address Vidura.

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.

Gross form of the
Universe

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.

- satya loka. ← ① GATUṢ mukhe Brāhṇe
Universal form. ← ② Vāitrāja Brāhṇe
Cognition of ← ③ Hiraṇyagarbha Brāhṇe
all JIVAS
In a particular universe.

Brahmā appeared within that lotus.

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

GaV

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 Hiranyagarbha.

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.]

|| 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 apaśyamānah**). 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**).

Situated there he turned his head around to look for the planets and at the same time glanced in all directions at the space because there was no one there.

He obtained four heads to see the four directions (**anudiśam**).

|| 3.8.17 ||

tasmād yugānta-śvasanāvaghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvaṃ
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-tattvaṃ).

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 (**virūdhā**) 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.

|| 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 vābjam)? 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 (yatrā satā nu bhāvyam).

In ignorance, Brahmā asks questions.



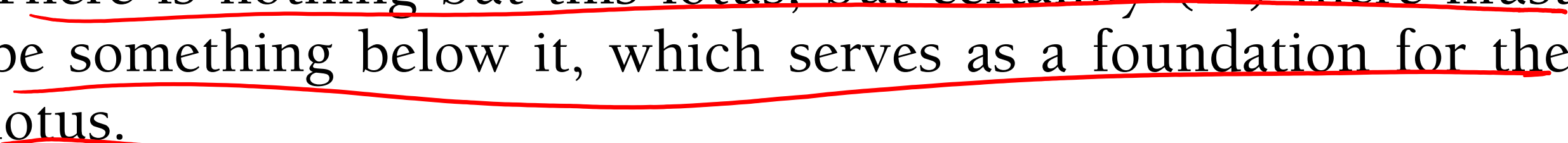
Who is this on the lotus?



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**).

Amara-koṣa says **san sudhīḥ kovido budha**: sat means intelligent or wise person.

The sentence continues in the next verse.

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

|| 3.8.19 ||

sa ittham udvīkṣya tad-abja-nāla-
nādībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-
nābhim vicinvaṁs 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-nādībhir). Searching out the navel of Viṣṇu (nābhim vicinvaṁs) 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.

|| 3.8.20 ||

tamasy apāre vidurātma-sargaṃ
vicinvato 'bhūt sumahāns tri-ṇemiḥ
yo deha-bhājām bhayam irayāṇaḥ
parikṣiṇoty āyur ajasya hetih

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

Ātma-sargam means source of his creation.

Trinemih means time.

Time, proclaiming (**īryānaḥ**) the approach of death (**bhayam**) for men (**deha-bhājam**), destroys life span of a hundred years.

Ajasya hetih means the cakra of Viṣṇu.

Time is an aṁśa of this cakra.

|| 3.8.21 ||

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

Giving up his search (tato nivṛttah), Brahmā (sah devaḥ),
unfulfilled in his desire (apratilabdha-kāmaḥ), then returned
to the lotus (punaḥ svadhiṣṇyam āsādyā). Gradually
controlling his breath and mind (śanair jita-śvāsa-nivṛtta-
citto), he remained seated (nyaṣīdad) 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. ~~ॐ~~ ~~ॐ~~ ~~ॐ~~

Giving up the search, he returned to the lotus (**sva-**
dhiṣṇyam), and controlling his mind (**nivṛtta-cittaḥ**) sat
down (**nyasīdat**).

He achieved complete concentrate from meditation on the
Lord (**samādhi**).

|| 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).

Puruṣāyusa 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)

|| 3.8.23 ||

mr̥ṇāla-gaurāyata-śeṣa-bhoga-
paryāṅka 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-paryāṅka), 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).

Nine verses describe the Lord.

The jewels on top of the millions of hoods acting as umbrellas
over the Lord destroyed the darkness of the waters of
devastation.

|| 3.8.24 ||

prekṣām kṣipantam haritopalādreh
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya
vana-srajo veṇu-bhujānghripānghreh

The complexion of his form (prekṣām) derided (kṣipantam) an emerald mountain (harita upala adreh). 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 aṅghreh).

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.

|| 3.8.25 ||

āyāmato vistarataḥ {sva-māna-
dehena} loka-traya-saṅgrahena
vicitra-divyābharāṇāmśukānām
kr̥ta-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 (kr̥ta-śriyā) with various ornaments and clothing (vicitra-divya ābharāṇa
aṁśukānām).

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 īham**).

|| 3.8.26 ||

pumsām sva-kāmāya vivikta-mārgair
abhyarcatām kāma-dughānghri-padmam
pradarśayantam kṛpayā nakhendu-
mayūkha-bhinnānguli-cāru-patram

चंद्रकोश
रश्मि अंगुली

निष्काम-कामे
अवेष्टित

अभिलाषिता सुखे

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
pumsām) 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).

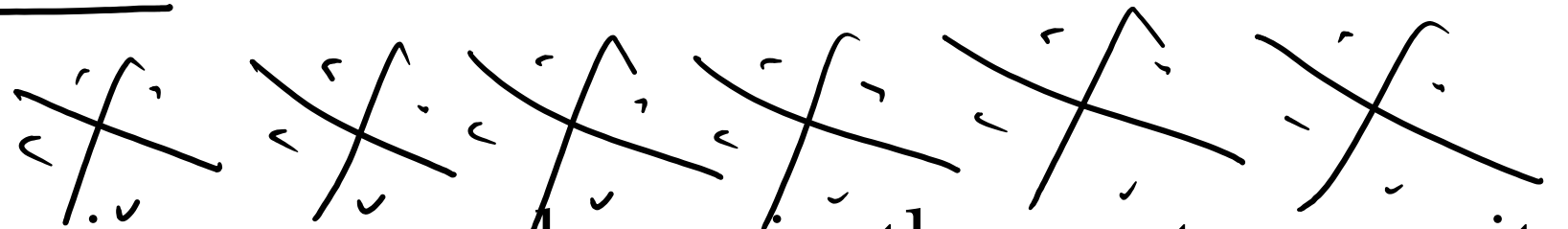
He saw the lotus feet which were fulfilling desires of those who worship on special paths, for fulfilling their desires (sva-kāmāya), or with a desire for attaining the Lord (sva), or for satisfying the Lord with service.

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.

|| 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.

|| 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**).

O Vidura (vatsa)! He had a necklace dear to the place on his chest having the Śrīvatsa mark.

[Note: This verse could also indicate Kṛṣṇa.]

|| 3.8.29 ||

parārdhya-keyūra-maṇi-praveka-
pāryasta-dordanda-sahasra-śākham
avyakta-mūlaṁ bhuvanāṅghripendram
ahīndra-bhogair adhivāta-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-mūlaṁ). 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 (ahīndra-bhogair adhivāta-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.

|| 3.8.30 ||

carācarauko bhagavān mahīdhram
ahīndra-bandhum salilopagūḍham
kirīṭa-sāhasra-hiranya-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 (caracara 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-hiranya-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.

|| 3.8.31 ||

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrti-mayyā vana-mālayā harim
sūryendu-vāyv-agny-agamaṁ tri-dhāmabhiḥ
parikramat-prādhānikair 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 prādhānikair**).

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

Nivītam 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 cakras, who protect the Lord.

॥ 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 (**drstih**) to create (**sarga**) variety (**vividha**) in the worlds.

|| 3.8.33 ||

sa karma-bījam rajasoparaktah
prajāḥ sirsṛksann iyad eva drstvā
astaud visargābhimukhas tam idyam
avyakta-vartmany abhiveśitātmā

Influenced by rajas (rajasā uparaktah) and intent on creating (visarga abhimukhah), desiring to create the offspring (prajāḥ sirsṛksann), Brahmā glanced at the lotus and the elements (sah iyad eva drstvā) as the ingredients of creation (karma-bījam). Concentrating his mind (abhiveśita ātmā) on the Lord (avyakta-vartmany), he began to praise the Lord, worthy of worship (astaud tam idyam).

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**).

Thus ends the commentary on Eighth Chapter of the Third Canto of the Bhāgavatam for the pleasure of the devotees, in accordant with the previous ācāryas.