

**Śrīmad-Bhāgavatam**

**Canto Three**

**With the  
Sārārtha-darśinī commentary**

**by**

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# 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<sub>n</sub> 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 yuktam 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 yuktam bhagavān). Therefore please tell me about this (yat vaden naḥ). SB 3.5.2

This Bhāgavatam is a suitable answer to your first question.