

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)

|| 3.8.3 ||

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 mānayantam
yad vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam iṣad
unmīlayantam vibudhodayāya

Worshipping the form of Vāsudeva (yad vāsudeva
abhidham), his own shelter (svam eva dhiṣṇyaṁ), who is
praised by the wise (mānayantam bahu āmananti),
Saṅkarṣaṇa slightly opened (iṣad unmīlayantam) 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-kalāpaiḥ
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 (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).

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-dr̥ṅ nyamīlayat
ahīndra-talpe 'dhiśayāna ekah
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

Fill Svara

The universe (idaṁ viśvam) lay in the water of devastation (uda aplutaṁ āsīd) when Garbhodakaśāyī Viṣṇu, full of his cit-śakti (yad ekah amīlita-dr̥ṅ), 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-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 dāruṇi) 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.
