

**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

## 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 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.

Brahmā appeared within that lotus.

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

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

He was previously merged with Nārāyaṇa in sleep.

GaV

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-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 (**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.



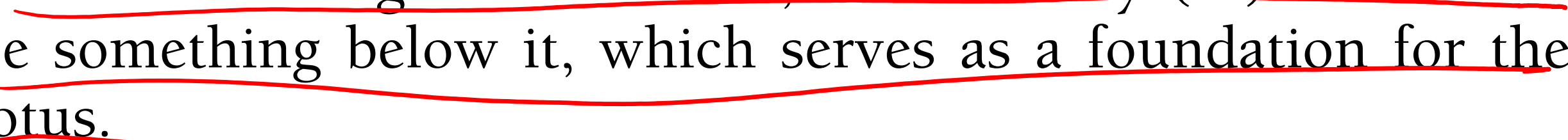
Who is this on the lotus?



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**).

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

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The sentence continues in the next verse.

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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-bhājāṃ bhayam īrayāṇaḥ  
parikṣiṇoty āyur ajasya hetih

O Vidura (vidura)! A hundred years passed for Brahmā (sumahān abhūt) who was searching out his source (ātma-sargaṃ vicinvataḥ) 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-bhājāṃ), 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.