

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-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 krpayā nakhendu-
mayūkha-bhinnānguli-cāru-patram

चंद्रकोश
रश्मि अंगुली

निष्काम-कामे
अवेष्टितम्

अभ्यर्चिता शुक्ये

He saw the Lord mercifully showing (krpayā 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).

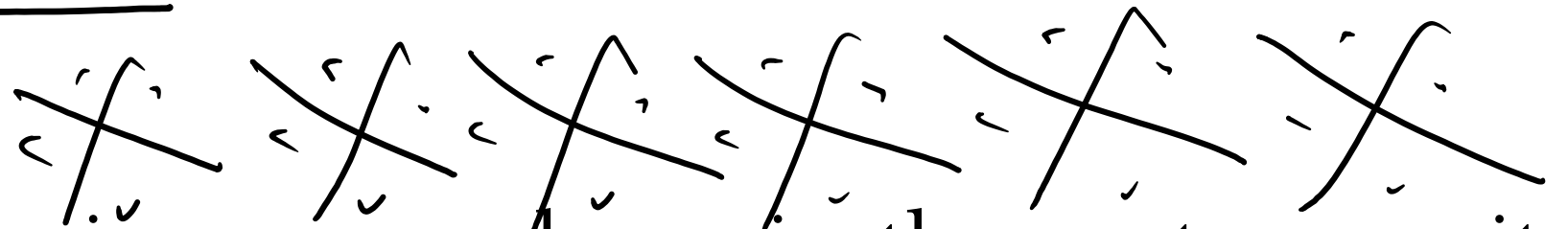
He saw the lotus feet which were fulfilling desires of those who worship on special paths, for fulfilling their desires (sva-kāmāya), or with a desire for attaining the Lord (sva), or for satisfying the Lord with service.

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 parārdhdhānte 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
svalaṅkṛtaṃ 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-**
alaṅkṛtaṃ) 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.]