

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

Part-III

**Manifestation of Brahmā from Viṣṇu &
Brahmā's desperate search for Absolute
truth (3.8.15-22)**

|| 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 (caraacara 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-prādhanikair 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 prādhanikair**).

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-dṛṣṭih

Desiring to create variety in the universe (loka-visarga-dṛṣṭih),
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.