

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Ten

Ten Types of Creation

Divisions of the Creation

Section-I

**Brahma starts Visarga as
instructed by the Lord (1-9)**

|| 3.10.1 ||

vidura uvāca

antarhite bhagavati

brahmā loka-pitāmahaḥ

prajāḥ sasarja katidhā

daihkīr mānasīr vibhuḥ

Vidura said: O great sage (vibhuḥ)! Please let me know what types of offspring (katidhā prajāḥ). Brahmā, the ~~grandfather of the~~ planetary inhabitants (brahmā loka-pitāmahaḥ), created (sasarja) from his own body and mind (daihkīr mānasīr) after the disappearance of the Lord (antarhite bhagavati).

In the Tenth Chapter, the ten types of bodies produced by dividing elements starting with prakṛti, and the general characteristics of time are described.

|| 3.10.2 ||

ye ca me bhagavan prṣṭās
tvayy arthā bahuvittama
tān vadasvānupūrvyeṇa
chindhi naḥ sarva-saṁśayān

O greatly learned master (bhagavan bahu-vit-tama)! Please speak (vadasva) about all (tān) that I have inquired from you (ye me prṣṭāh) from the beginning to the end (ānupūrvyeṇa). Please remove all my doubts (chindhi naḥ sarva-saṁśayān).

You know everything. Therefore speak.

|| 3.10.3 ||

sūta uvāca

evam sañcoditas tena

kṣattrā kauṣāravir muniḥ

prītaḥ pratyāha tān praśnān

hr̥di-sthān atha bhārgava

Sūta Gosvāmī said: O Śaunaka, son of Bhṛgu (bhārgava)! The sage Maitreya (kauṣāraviḥ muniḥ), thus inspired by Vidura (evam kṣattrā sañcoditaḥ), being pleased (prītaḥ), began to reply to the questions (atha tān praśnān pratyāha), which he had kept in his heart (hr̥di-sthān).

Addressing Śaunaka as son of Bhṛgu suggests that he is capable of understanding the knowledge.

“Kept in his heart” means he did not forget the questions.

|| 3.10.4 ||

maitreya uvāca

virīṅco 'pi tathā cakre

divyaṁ varṣa-śataṁ tapaḥ

ātmany ātmānam āveśya

yathāha bhagavān ajaḥ

(24 hours)
1 Celestial day + night
→ 360 human days
360 x 100 = 36,000 years
~~360 x 100 = 36,000 years~~

Maitreya said: Brahmā (virīṅcaḥ) thus engaged in meditation (tathā cakre tapaḥ) for one hundred celestial years (divyaṁ varṣa-śataṁ), as advised by the Lord (yathā āha bhagavān ajaḥ), absorbing his mind in Nārāyaṇa (ātmani ātmānam āveśya).

Ātmani ātmānam āveśya means he engaged his mind in Śrī Nārāyaṇa.

|| 3.10.5 ||

tad vilokyābja-sambhūto
vāyunā yad-adhiṣṭhitah
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam

Thereafter Brahmā saw (abja-sambhūtah vilokya) that both the lotus on which he was situated (padmam yad-adhiṣṭhitah) and the water (ambhah ca) were trembling (kampitam) because of the powerful wind of devastation (tat-kāla-kṛta-vīryeṇa vāyunā).

Brahmā who was situated on the lotus saw that the lotus and water were trembling in the wind.

This verse is connected with the following verse.

The wind had power from the period of devastation (kāla-kṛta-vīryena).

This means that the wind and water had the same power as during devastation when their power had increased.

|| 3.10.6 ||

tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyum sahāmbhasā

Brahmā, powerful with knowledge (vivṛddha-vijñāna-balah)
from increased meditation (edhamānena tapasā) and mantra
worship (vidyayā) fixed on the Lord (ātma-saṁsthayā),
destroyed the wind along with the water (nyapād vāyum
sahāmbhasā).

|| 3.10.7 ||

tad vilokya viyad-vyāpi
puṣkaram yad-adhiṣṭhitam
anena lokān prāg-līnān
kalpitāsmīty acintayat

Seeing(vilokya) the lotus on which he was situated (tad puṣkaram yat adhiṣṭhitam) spread up to Satyaloka (vīyat-vyāpi), he thought (acintayat), “I ~~will create the planets~~ (anena lokān kalpitā asmī iti) as they were before destruction from this lotus (prāk-līnān).”

He saw the lotus spread out up to Satyaloka.

Kalpitāsmi means “I will create.”

|| 3.10.8 ||

padma-kośam tadāviśya
bhagavat-karma-coditaḥ
ekam vyabhāṅkṣīd urudhā
tridhā bhāvyam dvi-saptadhā

Inspired to do the work by the Lord (bhagavat-karma-coditaḥ), Brahmā entered into the whorl of the lotus (padma-kośam tadāviśya), and divided it (ekam vyabhāṅkṣīd) into three divisions (tridhā) and later expanded it into fourteen divisions (bhāvyam dvi-saptadhā) in order to produce varieties (urudhā).

He entered into the lotus.

Fixed in the creation of the planets by the Lord, he divided the one lotus into three parts.

In order to negate the idea that it is impossible to create three worlds out of one, it is explained that the expansion was even greater.

Brahmā made it into fourteen divisions, since to make it suitable (**bhāvyam**) for many forms, three divisions was not sufficient.

This is Śrīdhara Svāmī's explanation.

First he divided the lotus into three and then into fourteen, and then even more, with planets like the sun and moon.

How is it described?

It was suitable for meditation (bhāvyam) by the worshippers of Vairāja.

This is the explanation of **bhāvyam** by others.

|| 3.10.9 ||

etāvāñ jīva-lokasya
saṁsthā-bhedah samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau

The production of the various places (saṁsthā-bhedah samāhṛtaḥ) suitable for the fourteen types of jīvas (etāvāñ jīva-lokasya) was entrusted to Brahmā (parameṣṭhi asau) because (hi) he was mature in mediation and worship (dharmasya vipākaḥ) without material desires (animittasya) and could therefore carry out creation (implied).

The production of particular places (**samsthā-bhedah**) suitable for the particular individual bodies and the parts of the universal form was entrusted to Brahmā because (**hi**) Brahmā was mature in meditation and worship using mantra (**dharmasya**) without material desire (**animittasya**).

What is impossible with the strength of such meditation?

Section-II

Characteristics of Time (10-13)

|| 3.10.10 ||

vidura uvāca

yathāttha bahu-rūpasya

harer adbhuta-karmaṇaḥ

kālākhyam lakṣaṇam brahman

yathā varṇaya naḥ prabho

Vidura said: O my lord (prabho), O greatly learned sage (brahman)! Describe exactly (yathā varṇaya naḥ) the symptoms of time (kāla ākhyam lakṣaṇam), which you had mentioned (āttha), and which belongs to the Supreme Lord (hareh) having many forms (bahu-rūpasya) and astonishing pastimes (adbhuta-karmaṇaḥ).

Time has been mentioned in many places such as kālākhyayāsādita-karma-tantro (SB 3.8.12), guṇena kālānugatena viddhaḥ (SB 3.8.13), kālena so 'jah puruṣāyuṣa (SB 3.8.22) and tat-kāla-kṛta-vīryeṇa kampitam (SB 3.10.5).

Having forgotten that the Lord's efforts, creation and destruction are accomplished by time, Vidura now asks about time.

Please exactly (yathā) describe time that you had mentioned (āttha).

|| 3.10.11 ||

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitah
puruṣas tad-upādānam
ātmānam līlayāsrjat

Maitreya said: Time, whose true nature is known through the interactions of the guṇas (guṇa-vyatikara ākārah), is without particular attributes (nirviśeṣah) and has no beginning or end (apratiṣṭhitah). The Supreme Lord created the universe (puruṣah ātmānam āsrjat), which has time as its efficient cause (tad-upādānam), as a pastime (līlayā).

Time, knowledge of whose nature (ākārah) ~~arises from transformation of the guṇas into mahat-tattva and other elements, is without specific qualities and is without beginning and end.~~

③
→ Efficient Cause

By its cause, creation and destruction take place.

Upādānam means “what is accepted as a cause” from the verb upādā (to receive).

The Lord created the universe which is called himself (**ātmānam**) since it is a result of his śakti, in which time acts as the efficient cause (**tad-upādānam**).

|| 3.10.12 ||

viśvaṃ vai brahma-tan-mātram
saṁsthitaṃ viṣṇu-māyayā
īśvareṇa paricchinnaṃ
kālenāvyakta-mūrtinā

This universe (viśvaṃ) which is firmly established by the māyā of Viṣṇu (saṁsthitaṃ viṣṇu-māyayā), whose cause is the Lord (brahma-tan-mātram), is divided into various planets and living beings (paricchinnaṃ) by time, whose form is invisible (kālena avyakta-mūrtinā), and which is a representative of the Lord's power (īśvareṇa). —

This verse explains that time divides up the universe.

By the energy of the Lord māyā, this universe is established firmly (**samṣthitam**).

Its cause is the Lord.

It is divided by time, a form of the Lord's influence.

“Divided” means that it is divided variously as described above.

Its form is invisible.

This explains the term “without particular attributes” in the previous verse.

|| 3.10.13 ||

yathedānīm tathāgre ca
paścād apy etad īdrśam

As the universe exists now (yathā idānīm), it existed before devastation (tathā agre ca), and will exist after devastation (paścād apy etad īdrśam).

“Because the universe has a beginning and end, the universe must be unreal. How can an unreal universe be divided?”

This cannot be said.

This universe existed before the great devastation (agre).

After the devastation is over, it will exist.

It is not a false object, but temporary.