

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Nine

Brahmā's Prayers

Brahmā's Prayers for
Creative Energy

Section – I

Brahma's Prayers (1-25)

|| 3.9.1 ||

brahmovāca

jñāto 'si me 'dya sucirān nanu deha-bhājām
na jñāyate bhagavato gatih ity avadyam
nānyat tvad asti bhagavann api tan na śuddham
māyā-guṇa-vyatikarād yad urur vibhāsi

Brahmā said: Today (adya) I have understood you (jñāto asi me), after meditating for a long time (sucirān). Persons with material bodies (deha-bhājām) are worthless (nanu avadyam), since they do not know the truth about the Lord (na jñāyate bhagavato gatih). There is nothing to compare with you (tvad anyat na asti), O Lord (bhagavann)! Everything else is impure (api tat na śuddham), but appears great (yad urur vibhāsi) because it is a transformation of the gunas of your māyā-śakti (māyā-guṇa-vyatikarād).

This verse shows that after attaining mercy one can meet the Lord and know the Lord.

Today, you are known by me, after meditating on you for a long time.

I was thinking that I will meditate on the form I had understood through previous meditation, because I had never meditated on such a beautiful form before.

My pretense of knowledge was useless.

I expected to see the Lord in the form upon which I meditated.

That was futile, since a particle of your beauty cannot be compared to the beauty of a huge emerald, a blue lotus or a fresh cloud.

But even meditating on the form I knew, you became visible in this beautiful form.

The greatness of your mercy cannot be expressed in words.

~~One who personally experiences your sweetness laments for others.~~

Those who have bodies are full of fault (**avadyam**)—they do not know the true nature (**gatih**) of the Supreme Lord.

They do not experience the Lord's sweetness and beauty.

For the embodied being, worship of you is the goal, since it is possible to realize your beautiful form in that body.

“Is there not some object with similar sweetness in this variegated world, since you are saying that without realizing the Lord life is a waste of time?”

There is nothing other than you that is a worthy object of knowledge.

There is nothing other than Bhagavān at all.

There is no object to be relished by the eye or ear except the spiritual beauty and glories indicated by the word bhaga in Bhagavān, the possessor of bhaga.

“But does not the happiness of Svarga give pleasure to the senses?”

That happiness is not pure.

Being temporary, it is not eternal, and is disagreeable because of change.

It is limited and low.

But it is also impure, endowed with a taste for association with lustly crows--not to be seen in the followers of the Lord who are like swans, unattached to worldly enjoyment.

Because this is the effect of your māyā-śakti, it is not different from you.

Because of transformation of the guṇas of māyā, it appears great (uru), ruling over Svarga and other places.

|| 3.9.2 ||

Further description of the form of Gov

rūpaṁ yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamasah sad-anugrahāya
ādau grhītam avatāra-śataika-bījaṁ
yan-nābhi-padma-bhavanād aham āvirāsam

By your mercy to the devotees (sad-anugrahāya), by your cit-śakti (avabodha-rasa udayena), you have shown at the beginning (ādau grhītam) this form (yad etad rūpaṁ) which is eternally devoid of māyā (śaśvan-nivṛtta-tamasah), which is the seed of countless avatāras (avatāra-śata eka-bījaṁ), and from whose navel appeared the lotus (yad-nābhi-padma-bhavanād) from which I have appeared (aham āvirāsam).

“But this form that you have described is current, something you see today. If it is recent it is not eternal. Your words show that.”

Worrying that the Lord will joke in this way, Brahmā speaks.

Because it is caused by the appearance of the cit-śakti arising from your svarūpa, your form is eternally devoid of māyā (tamasah).

Because the form is eternal, the word gr̥hītam cannot mean that the Lord accepted this form at some time.

It simply means that the form appeared.

This is the opinion of Śrīdhara Svāmī.

The Sandarbha says that gr̥hītam means that the form is brought before the devotees' vision.

Some persons with material minds will say that this means that the Lord accepts material qualities.

Other say that it means the form is accepted by the influence of the cit-śakti (**avabodha-rasodayena**).

|| 3.9.3||

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nātaḥ param parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-srjam ekam aviśvam ātman
bhūtendriyātmaka-madaś ta upāśrito 'smi

O Supreme Lord (parama)! I do not see (na paśyāmi) that you are different from your form as the Brahman (ataḥ param yad bhavataḥ svarūpam) which is without qualities (avikalpam) and only bliss (ānanda-mātram). O form of unrestricted light (aviddha-varcaḥ)! I, full of pride in thinking I can get pleasure by body, sense and mind (bhūta indriya-ātmaka-madaś), take shelter (upāśrito asmi) of your one form which is spiritual (ekam aviśvam ātman), but which creates this universe (viśva-srjam).

~~“But some say that the original form is Brahman without qualities, not the Lord with qualities.”~~

O Supreme Lord (**parama**)! I do not see this form as different from your form of Brahman which is without qualities (**avikalpam**) and only bliss (**ānanda-mātram**).

But this form includes the Brahman.

The Brahman does not include this form.

O Lord whose effulgence is not restricted by time or space!

Your effulgence is all pervading.

That effulgence is the Brahman.

In Hari-vamśa the Lord tells Arjuna yat param paramam brahma sarvam vibhajate jaga. mamaiva tadghanam tejo jñātumarhasi bhārata: O Bhārata, this supreme Brahman lights up the whole universe; you should know that it is my condensed light.

“Though Brahman and the personal form are one, where do you reside, with the Brahman or the personal form?”

I take shelter of the one form (ekam) of you (te) who create the universe (viśva-sṛjam).

“But you, Brahmā, create this universe.”

You are also different from the universe.

You are spiritual (aviśvam), whereas I am material, because I have pride (madah) that I can gain pleasure by body, senses and mind.

He criticizes himself as material.

||3.9.4||

tad vā idam bhuvana-maṅgala maṅgalāya
dhyāne sma no darśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādr̥to naraka-bhāgbhir asat-prasaṅgaiḥ

O lord of auspiciousness for the whole world (bhuvana-maṅgala)! This personal form is for the benefit of the world (tad vā idam maṅgalāya), and it was shown to me (nah darśitaṁ), your worshipper (ta upāsakānām), by meditation (dhyāne sma). Therefore I offer respects to that personal form (tasmai namo bhagavate). Let me only serve you (anuvidhema tubhyaṁ), who are not respected (yah anādr̥tah) by those who will go to hell (naraka-bhāgbhir), proclaiming that your personal form is false (asat-prasaṅgaiḥ).

You are auspicious for the whole world!

The materialists do not respect the form that you show for giving auspiciousness to us.

I offer respects to you repeatedly.

“Why do you not take shelter of the impersonal Brahman?”

The form with qualities is for giving the benefit of artha, dharma, kāma and moksa to the people of the fourteen planetary systems.

Worship of the personal form produces these benefits.

Doing otherwise is useless.

Worship of the impersonal form will not give these results.

That personal form was revealed to me in my meditation.

I did not see the impersonal Brahman.

Therefore the personal form is much more merciful.

I thus offer respects to you, the personal form, an ocean of
spiritual qualities.

Let me serve only you (**anuvidhema**).

What service can I do for you?

“But some persons say that this form is not full of eternity, knowledge and bliss, but material, and do not respect it.”

It is not respected by those who will fall to hell (**nakara-bhāgbhih**) and who indulge in thinking (**prasaṅgaih**), “That form is false (**asat**),” or by those who associate with materialists.

|| 3.9.5 ||

ye tu tvadiya-caraṇāmbuja-kośa-gandham
jighranti karna-vivaraiḥ śruti-vāta-nītam
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṃ
nāpaiṣi nātha hrdayāmburuhāt sva-puṃsām

O master (nātha)! You do not give up (na apaiṣi) the lotus hearts of your devotees (sva-puṃsām hrdaya ambu-ruhāt) who smell through their ears (ye karna-vivaraiḥ jighranti) the fragrance of your lotus bud feet (tvadiya-caraṇāmbuja-kośa-gandham) brought by the wind of the Vedas (śruti-vāta-nītam), and take your lotus feet as the greatest treasure (grhīta-caraṇaḥ parayā ca teṣāṃ) through *prema-bhakti* (bhaktyā).

The worshippers of the impersonal Brahman are described as jñānīs in the scriptures.

The worshippers of the person form are described as devotees.

Among the two types of people, the devotees are successful and dear to the Lord. This is explained in two verses.

Śruti refers to the Vedas or to the process of hearing in bhakti.

The devotees smell through the ears the fragrance of your lotus feet brought by the wind of the Vedas or the hearing process, and accept your feet as the final goal of human endeavor with the highest devotion, prema-bhakti, like bees eager for the fragrance of your lotus feet.

Just as they do not give up their greed for your lotus feet, you also do not give up them, being greedy for their lotus hearts filled with sweet prema.

They mutually bring each other under control.

|| 3.9.6 ||

tāvad bhayaṃ draviṇa-deha-suhr̥n-nimittam
śokaḥ spr̥hā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlam
yāvan na te 'nghrim abhayaṃ pravṛṇīta lokah

As much as people (yāvad lokaḥ) do not completely accept (na pravṛṇīta) your lotus feet (te anghrim) which give fearlessness (abhayaṃ), they suffer material existence (tāvad bhayaṃ) caused by attachment to wealth, body and friends (draviṇa-deha-suhr̥d-nimittam), lamentation, hankering, defeat (śokaḥ spr̥hā paribhavaḥ), and overpowering greed (vipulaś ca lobhaḥ); or they have excessive attachment (mama ity asad-avagraha) which is the cause of prolonged material existence (ārti-mūlam).

“But the devotees, if they have wives, children and wealth, are also materialists.”

No, this is not true.

Materialists suffer continued material existence (**bhayam**) caused by attachment to wealth, body, and friends.

This existence consists of lamentation, desire, defeat, and great greed as long as they do not accept your lotus feet as having power.

Or to speak in the opposite way, if they accept those feet completely,
then by attachment to you, they will give up attachment to wealth
etc.

And if one is a devotee and has attachment to wealth etc. one should
still not worry.

The bite of a snake whose two front teeth have been extracted does
not cause suffering.

Thus, just accepting your feet as worthy of service destroys the very
cause of material existence.

Later it will be said:

tāvad rāgādayaḥ stenās tāvat kārā-grham grham
tāvan moho 'nghri-nigaḍo yāvat kṛṣṇa na te janāḥ

My dear Lord Kṛṣṇa, until people become your devotees,
their material attachments and desires remain thieves, their
homes remain prisons, and their affectionate feelings for their
family members remain foot-shackles. SB 10.14.36

The word **tāvat** has been used in both verse, making the case strong.

Thus in this verse three types of devotees have been described: those who have great attachment to the Lord (described in the previous verse), those at the stage of anartha-nivṛtti described in the first part of the present verse; and those who have not accomplished anartha-nivṛtti, described in the last part of the present verse.

daiva (offense)
 ↓
 Loss of faith (hata-dhiyah)
 ↓
 senses become uninterested
 to KC activities.
 ↓
 kama, krodha, lobha etc
 ↓
 activities

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāsubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat

faith / śreṣṭhā

Those miserable person (te dīnāh) who have lost their intelligence (hata-dhiyah) because of offense to you (daivena), whose sense are turned away (ye indriyāh vimukha) from things associated with you (bhavataḥ prasaṅgat), which cause destruction of all inauspiciousness (sarva-aśubha-upaśamanād), and whose minds are controlled by greed (lobha abhibhūta-manaso) for a particle of sensual happiness (kāma-sukha-leśa-lavāya), continually commit sinful activities (śaśvat akuśalāni kurvanti).

“Well, if that is case, then everyone would be intelligent and surrender to my feet. Who would be left in the world?”

This verse replies.

Daivena means by evil effects arising from offenses to you.

Akuśalāni means activities for enjoyment and forbidden actions.

|| 3.9.8 ||

kṣut-tr̥ṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varasair itaretarāc ca
kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

My mind (me manah) becomes disheartened (sīdate) on seeing (sampaśyato) these living entities (imāḥ) constantly suffering (muhur ardyamānāḥ) from hunger, thirst, vāta, pitta, ślesma (kṣut-tr̥ṭ-tridhātubhir); from heat, cold, wind and rain (śīta-usṇa-vāta-varasair); from each other (itara itarāt ca); and from the unendurable fire of lust (acyuta kāmāgninā) and continuous anger (ruṣā ca sudurbhareṇa).

I lament for others also who are like animals, devoid of understanding their own benefit.

Living entities (imāḥ) suffer because of hunger, thirst; from vāta, pitta and ślesma (tridhātubhiḥ); from heat, cold, wind and rain; from each other (itaretarāt), such as their sons and wives; from the fire of lust and continual anger, which are difficult to bear (sudurbharena).

Seeing those suffering entities, I suffer in my mind.

I become depressed thinking, “How can these living beings
be delivered?”

|| 3.9.9 ||

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balam bhagavato jana īśa paśyet
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivaham vahatī kriyārthā

As long as people (yāvat janah) see (paśyet) only the condition of the jīva's body (idam ātmana pṛthaktvam), possessing the strength of the Lord's māyā (bhagavato māyā-balam) in the form of sense objects (indriya artha), the jīva's material existence (tāvad asau saṁsṛtiḥ), though insubstantial (vyartha api), will not be destroyed (na pratisaṅkrameta). It produces great suffering (duḥkha-nivaham vahatī) and giving results for all actions (kriyā arthā).

“Why do you lament for material existence since it is worthless?”

As long as the jīva experiences life in terms of his body (prthakvam), which possesses the strength of the Lord’s māyā as senses objects, material existence, though useless and insubstantial, will not be destroyed.

Material existence gives a multitude of grief (duḥkha-nivaham) and gives results for all actions.

|| 3.9.10 ||

ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

O Lord (**deva**)! The jñānīs (**ṛṣayah api**), having disturbed senses (**ārta-karaṇā**), engage them during the day (**ahny āpṛta**), and, sleeping at night (**niśi niḥśayānā**), have their sleep broken (**kṣaṇa-bhagna-nidrāḥ**) by various desires represented in dreams (**nānā-manoratha-dhiyā**). They thus obtain (**āhata**) objects of enjoyment (**artha-racanā**) by karma (**daiva**). They continue to be reborn in this material world (**iha saṁsaranti**), since they are averse to your association (**yuṣmat-prasaṅga-vimukhā**).

One should not say that material existence, caused by ignorance, will be destroyed by jñāna, because even jñānīs, devoid of bhakti, continue in the material world.

The sages described in this verse, averse to your association, continue in this world.

What types of sages are these?

They have disturbed senses (**ārta-karaṇāḥ**), engaged during the day.

They have enjoyable objects (**artha-racanā**) bestowed to them by karma.

Three types of persons trapped in the material world are described: the karmī, addicted to sin, described in verse 7, the fool bewildered by hunger and thirst described in verse 8, and the jñānī described in this verse.

|| 3.9.11 ||

tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsseśrutekṣita-pathonanunāthapumsām
yad-yad-dhiyā ta urugāyavibhāvayanti
tat-tad-vapuḥpraṇayase sad-anugrahāya

O Lord (**nātha**)! You (**tvam**), who are approached by being heard about, seen and directly served (**śruta-īkṣita-pathah**), enter and remain (**āsse**) in the lotus of your devotee's hearts (**pumsām hṛt-saroja**) infused with *bhakti-yoga* (**bhakti-yoga-paribhāvita**). Much praised Lord (**urugāya**)! By your mercy (**te sad-anugrahāya**), you bestow to them (**praṇayase**) spiritual bodies (**tat-tad-vapuḥ**) appropriate to the mood they cultivate during *sādhana* (**yad-yad-dhiyā vibhāvayanti**).

Bhakti, even without jñāna, delivers one from material existence.

But more than that, by bhakti the Lord becomes dependent on the devotee.

Bhāvita means “infused with.”

You sit on the lotus in the devotees’ hearts infused completely (**pari**) with bhakti-yoga.

Or the phrase can mean “in the devotees’ hearts, manifested by bhakti-yoga.”

Bhakti-yoga is the cause of the Lord’s manifesting himself.

You enter the hearts of the devotees and remain there (**āsse**). You do not leave.

This is confirmed by verse 5. **nāpaiṣi nātha hṛdayāmburuhāt svapuṁsām**: you do not give up the lotus of the devotee’s heart.

Your path is first being heard about from the mouth of guru,
then seen and then directly served.

By this path you are brought to the devotees' lotus hearts.

The implication is that the devotees know this path of
sādhana-bhakti well.

The consequent implication is that the person who desires to attain the Lord should understand this path.

Even without hearing, the devotees meditate on your various forms (**vapuh**) using their minds.

You reveal (**praṇayase**) those forms to the devotee.

This is the meaning according to Śrīdhara Svāmī.

Or your devotees doing sādhana concentrate on their spiritual form according to their mood of love using their minds, and you have them attain (**praṇayase**) their spiritual bodies.

You become dependent on your devotee.

|| 3.9.12 ||

nātiprasīdati tathopacitopacārain
ārādhitaḥ sura-gaṇair hr̥di baddha-kāmaiḥ
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janeṣv avahitaḥ suhr̥d antar-ātmā

You (**ekah**), the friend of the devotees (**suhr̥d**) and neutral soul within all beings (**antar-ātmā**), are not as pleased (**na ati-prasīdati**) by being worshipped (**ārādhitaḥ**) with many items (**upacita upacārain**) by the devatās (**sura-gaṇaih**) whose hearts are filled with material desires (**hr̥di baddha-kāmaiḥ**) as you, alert to various people (**nānā-janeṣv avahitaḥ**), are pleased with devotees because they show mercy to all beings (**yathā sarva-bhūta-dayayā**). But this mercy is not attainable by the non-devotees (**asad-alabhyayā**).

You stay in the hearts of the pure devotees but not in the hearts of devotees still having material desires.

Bhavān (you) is understood as the subject of na atiprasīdati.

You are not so pleased with worship by the devatās having material desires, because they have selfishness--they do not show mercy to all living entities.

But you are spontaneously very pleased with the pure devotees because they think of others and are naturally full of mercy for all beings.

As much as you are pleased with the devotee because he shows mercy to all beings, which is not available in the materialists, you are not pleased with the devatās.

You alone (**ekah**) are attentive (**avahitah**) to various people.

This means that they become liberated by attaining bhakti, by the mercy of the devotees.

You are their benefactor.

“If that is so, then why do I not deliver them by mercy myself?”

You are the soul within your devotee.

You place in those devotees your kṛpā-śakti for delivering the world to give them fame, whereas you remain neutral as the Paramātmā in all beings.

By using two words **suhṛt** and **antarātmā**, the faults of hatred and partiality in the Lord are defeated, and great affection for the devotee is indicated.

One should not say that everyone will become liberated when the devotee shows mercy to all beings.

“The devotees showing mercy to all living beings” means that they show mercy to a great extent, since it is shown that the mercy of the devotees does not spread everywhere completely.

The usage is like saying “All the men are holding up umbrellas.”

This means that many men are holding up umbrellas, though a few among them may not. [*Note: Chatrino gacchanti iti nyāya.*]

Or the effect of giving mercy to all beings does not result in liberation for all.

Even though seeds are sown everything they do not grow in salty earth.

One does not see positive results in the mercy that Nārada and others gave to persons such as Dakṣa.

(Nārada convinced Dakṣa's sons not to pursue material life and Dakṣa cursed him.)

Karma nishka
blakff

|| 3.9.13 ||

puṁsām ato vividha-karmabhir adhvarādyair
dānena cogra-tapasā paricaryayā ca
ārādhanam bhagavatas tava sat-kriyārtho
dharmo 'rpitaḥ karhicid mriyate na yatra

When men worship you, the Lord (puṁsām bhagavatah
ārādhanam), by secular actions (vividha-karmabhih), by Vedic
rites (adhvara ādyaih), by charity, severe austerity (dānena ca
ugra-tapasā), and by service (paricaryayā ca), they obtain the best
results of action (sat-kriyā arthah), because such acts offered to
you (tava arpitaḥ dharmah) never perish (mriyate na karhicid).

Since those without material desires are the best in bhakti, bhakti in the form of secular and Vedic actions offered to the Lord, with a predominance of attachment to pure bhakti bring about absence of material desires.

Worship through various ordinary actions (**vividha-karmabhiḥ**), through Vedic rites (**adhvarādyaiḥ**) which are offered to you are successful.

This is taught by the Lord with (**yat karoṣi yadaśnāsi**) in the Gītā.
(BG 9.27)

When bhakti is most prominent (karma-mīśra-bhakti), all
ordinary and Vedic acts are offered.

When bhakti is a secondary element (bhakti-mīśra-karma),
the Vedic acts are offered, but not the ordinary acts.

In pure bhakti (kevala-bhakti), only the ordinary acts such
as hearing and chanting are offered.

This is the difference, caused by the motive in offering.

Worship of the Lord brings about the best acts (sat-
kriyārthah), because dharma offered to you is never
destroyed, but transforms into worship.

This means that dharma whose main object is fulfillment of
material desires is destroyed.

|| 3.9.14 ||

śāsvat svarūpa-mahasaiva nipīta-bheda-
mohāya bodha-dhiṣaṇāya namaḥ parasmai
viśvodbhava-sthiti-layeṣu nimitta-līlā-
rāsāya te nama idam cakṛmeśvarāya

I offer respects (namaḥ) to the supreme Brahman (parasmai) which destroys ignorance (nipīta-bheda-mohāya) by its eternal effulgence of consciousness (svarūpa-mahasā eva), and gives intelligence by its realization (bodha-dhiṣaṇāya). I offer respects to the Supreme Lord (namaḥ cakṛma īśvarāya), who enjoys (rāsāya) with māyā by his glance (līlā) for creating, maintaining and destroying the universe (viśva-udbhava-sthiti-layeṣu nimitta).

Having delineated two types of worship for the devotees,
Brahmā offers respect to the forms of the Lord worshiped by
the jñānī and the devotee.

I offer respects to that from which destroys the illusion of
difference (Brahman) by eternal consciousness (**śāśvat**
svarūpa-mahasā), just as the ocean was swallowed by Agastya.

I offer respects to that form from which arises intelligence
(**dhīṣaṇāya**) caused by realization of that form.

I offer my respects (namas cakṛma) to that impersonal form.

I offer my respects to the personal form of the Lord, who
enjoys (rāsa) by the pastime of glancing (līlā) at māyā, the
cause of the creation, maintenance and destruction of the
universe.

↓ kaV

↑ (P)

Or the meaning can be “O cause of creation, maintenance and
destruction! I offer respects to the Lord who playfully (līlā)
danced with the gopīs (rāsa), with pastimes.”

Śruti says parārdhānte so 'budhyata gopaveśo me
purastādāvirvabhūva: at the end of half my life, the Lord appeared
before me in the dress of a cowherd boy. (Gopāla-tāpanī Upaniṣad)

Previously it was said kāma-dughājghri-padmaṁ pradarśayantam:
I saw the Lord who showed his lotus foot which fulfills all desires.
(SB 3.8.26)

These quotations show that among all the forms of the Lord, Kṛṣṇa
is the supreme shelter since his form is most complete.

Glories of
the HN

|| 3.9.15 ||

yasyāvatāra-guṇa-karma-vidāmbanāni
nāmāni ye 'su-vigame vivaśā gṛṇanti
te 'naika-janma-śamalam sahasaiva hitvā
saṁyānty apāvṛtāmṛtaṁ tam ajaṁ prapadye

I surrender to the Lord without birth (tam ajaṁ prapadye), whose names (yasya nāmāni), invested with the powers of the Lord's qualities and activities (avatāra-guṇa-karma-vidāmbanāni), chanted at the point of death (asu-vigame gṛṇanti) even without attention (vivaśā), immediately destroys (sahasā eva hitvā) lifetimes of sins (aneka-janma-śamalam) and allow men to achieve (saṁyānty) the uncovered, true form of the Lord (apāvṛta amṛtaṁ).

Announcing the greatness of the Lord's highest mercy by giving his abode to those people who are like animals, by only nāmābhasa, and without a trace of knowledge of worship and the object of worship just mentioned, Brahmā reveals his own surrender to the personal form of the Lord.

According to the Sandarbha, **vidambanāni nāmāni** means "names having similar powers to the qualities and activities of Lord's avatāras."

Or it can mean names which represent the Lord's qualities and actions as enacted by actors.

Or it can means names not suitable to represent the qualities and activities of the Lord, since they are also used for one's own sons and brothers.

When used for one's sons, names become degraded by saying
"This is Kṛṣṇa. This is Rāma. This is Nārāyaṇa."

Qualities become degraded by describing those qualities in common people. “This Dāmodara is merciful, friend of the fallen (dīna-bandhu).”

Actions of the Lord become degraded by addressing ordinary people as “Govinda, Giridhara, Madhuśudana.”

People like Ajāmila who utter these names at the point of death without reference to the true meaning (vivaśah), immediately gave up heaps of sins (śamalam) and attain the Lord’s form of eternity, knowledge and bliss (ṛtam) without coverings (apāvṛtam).

The usage of **rtam** to mean “true form” is found in the following verse:

**ātma-tattva-viśuddhy-artham yad āha bhagavān rtam
brahmaṇe darśayan rūpam avyalīka-vratāḍṛtaḥ**

Worshipped by sincere devotion (**avyalīka-vrata-āḍṛtaḥ**), revealing his true, spiritual form (**darśayan ṛtam rūpam**) the Lord spoke to Brahmā the four essential verses of Bhāgavatam (**bhagavān brahmaṇe āha**) in order to give knowledge about himself (**ātma-tattva-viśuddhy-artham**). SB 2.9.4

|| 3.9.16 ||

yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca
sthity-udbhava-pralaya-hetava ātma-mūlam
bhittvā tri-pād vavṛdha eka uru-prarohas
tasmai namo bhagavate bhuvana-drumāya

I offer my respects to the Supreme Lord (tasmai namo bhagavate), the tree of the worlds (bhuvana-drumāya), who is (yaḥ vai) Brahmā, the cause of creation (ahaṁ sthity hetava), Śiva, the cause of destruction (giriśaḥ pralaya-hetava) and independent Viṣṇu (vibhuḥ svayaṁ), the cause of maintenance (udbhava-hetava), and who, though one (ekah), after dividing up pradhāna (ātma-mūlam bhittvā), increases (vavṛdhe) into three branches (gunāvatāras) (tri-pād), and then into extended branches (Prajāpatis and Manus) (uru-prarohah).

Brahmā offers respects, indicating that not only he, but the all the elements starting from maha-tattva, should surrender to the Lord, since they all arise from the Lord.

That one Lord (**ekah**) increases by having three large branches (**tripāt**), consisting of Brahmā, Viṣṇu and Śiva, and having extended (**uru**) branches consisting of Prajāpatis such as Marīci and the Manus.

What has he done to increase in this way?

Dividing the cause of all bodies, pradhāna (ātmā-mūlam),
into the three guṇas, the Lord has become Brahmā, Viṣṇu
and Śiva.

Their functions are described not in exact sequence.

Viṣṇu is distinguished by the word svayam) to show that he is
not related to the guṇas in the same way as Brahmā and Śiva.

He is completely separate by his very nature.

Or the meaning can be “He who is Brahmā, Visnu and Śiva,
who is the cause of himself ātma-mūlam), dividing up by
means of his śaktis, first becomes the three worlds (tripāt)
and then the fourteen worlds (uruprarohaḥ) I offer respects
to the form of the worlds, the universal form, who is like a
tree.”

|| 3.9.17 ||

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayam tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśām
sadyaś chinatty animiṣāya namo 'stu tasmai

People (lokah) engaged in material work (vikarma-nirataḥ) do not heed (pramattaḥ) to the auspicious actions (kuśale karmaṇy) of your worship (bhavad-arcane), found in Pañcarātra scriptures made by you (ayam tvad-udite), and authorized by you as the correct form of worship (sve). I offer my respects to the Lord (namah astu tasmai) who as powerful time (yah balavān) quickly destroys (sadyah chinatty) the aspiration to live (jīvita āśām) for these non-devotees (asya).

Having spoken of the Lord as the universal form, Brahmā now offers respect to the Lord as the form of time which controls the universe.

Men are inattentive (**pramattah**) to auspicious action, worship of you.

But some people say that the Lord is worshipped by karma and jñāna, since it is said:

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavah

Worshiping the Lord by karmas, a man achieves success. BG
18.46

jñānino jñāna-yajñena yajanti jñāna-vigraham

The jñānīs worship you by the sacrifice of knowledge. SB
10.40.6

In answer to this Brahmā says, “This worship is declared as
your real worship.”

ye vai bhagavatā proktā upāyā hy ātma-labdhave
añjaḥ puṁsām aviduṣām viddhi bhāgavatān hi tān

Even ignorant living entities (aviduṣām puṁsām) can very easily come to know the Supreme Lord (añjaḥ ātma-labdhave) if they adopt those means prescribed by the Supreme Lord (ye vai bhagavatā proktā upāyā). The process recommended by the Lord is to be known as bhāgavata-dharma (tān viddhi bhāgavatān). SB 11.2.34

Mokṣa-dharma says pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam: the speaker of Pañcarātra is the Lord himself.

This is indicated by **sve**.

Sve means “made by yourself.”

Time affects those other than the devotees.

Time quickly kills the aspirations for life of non-devotees (**asya**), what to speak of their desires for enjoyment

|| 3.9.18 ||

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahu-savo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

I used to fear time (yasmād aham bibhemi), even though I am situated on Brahma-loka (dviparārdha-dhiṣṇyam adhyāsitaḥ api), which is offered respects by all planets (yat sakala-loka-namaskṛtaṁ) and, desiring to bring time under control (avarurutsamānah), I performed many sacrifices (tepe tapo bahu-savo). Now, in pure bhakti, I offer my respects to the Supreme Lord (tasmai namo bhagavate), controller of sacrifices (adhimakhāya tubhyam).

This verse describes the limits of the strength of time.

I, Brahmā, though situated on Brahmā-loka lasting for my hundred years (dviparārdha-dhiṣṇyam), have fear of time, and to control time I performed austerities equivalent to many sacrifices.

In spite of that, I feared still time.

“What was your contemplation in performing these sacrifices to control time?”

I was thinking that I could bring time under control by sacrifice to you who are the controller of all sacrifices.

But I am controlled by time, and even now I fear time.

Without pure bhakti, time cannot be conquered.

This is what I have understood today.

Therefore I should perform only pure bhakti.

Thus, I offer my respects to the lord of sacrifices, the Supreme Lord, with pure bhakti.

tiryak-manuṣya-vibudhādiṣu jīva-yoniṣv
ātmeccchayātmā-kṛta-setu-parīpsayā yaḥ
reme nirasta-viṣayo 'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

I offer my respects to the Supreme Lord (tasmai namo bhagavate), who is superior to the puruṣāvatāras (puruṣottamāya), who (yaḥ), with no desire for material enjoyment (nirasta-viṣayah apy), appears in this world (ātma icchayā) in the forms of animals, men and devatās (tiryak-manuṣya-vibudha ādiṣu jīva-yoniṣv) with a pure spiritual body (avaruddha-dehah), and enjoys the offerings of his devotees (reme), with a desire (parīpsayā) to fulfill his promise to respond to the devotees (ātma-kṛta-setu).

Having offered respects to the Lord as the universal form and as the controller of time, Brahmā now offers respects to the Lord as highest object of worship with a form of eternity, knowledge and bliss.

Appearing by his will in the forms of animals, men and devatās, with a desire to protect (**parīpsayā**) the principles he has established, the Lord enjoys, even though he has no desire for material happiness, since he is self-satisfied.

The rule he establishes is:

patraṁ puṣpaṁ phalaṁ toyam yo me bhakhyā prayacchati
tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanah

I accept (tad ahaṁ aśnāmi) that which is offered with love (bhakty-upahṛtam) from the genuine devotee, having pure body and mind (prayatātmanah), who gives (yo me bhaktyā prayacchati) just a leaf, flower, fruit or water (patraṁ puṣpaṁ phalaṁ toyam). BG 9.26

To fulfill this promise, the Lord comes into the material world and enjoys the garlands, fragrances, flowers and beds offered by his devotees.

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīm brahman yeṣāṁ gatiḥ ahaṁ parā

O brāhmaṇa (**brahman**)! Without the devotees (**mad-bhaktaiḥ sādhubhir vinā**), who take shelter of only me (**yeṣāṁ gatiḥ ahaṁ parā**), I do not desire to enjoy my own bliss (**nāham ātmānam āśāse**) by my six great qualities (**śriyaṁ cātyantikīm**). SB 9.4.64

Thus, though he is self-satisfied, he is not really satisfied.

Even though the items such as garlands are material, when they are utilized for the Lord, at that moment they become spiritual.

This is explained in SB 11.25.25-28.

Avaruddha-dehaḥ means “uncovered body,” a body of eternity, knowledge and bliss.

According to the grammarian Bhāguri, avaruddha can stand for ava and aruddha, which means unrestricted.

Ātmakṛtasetuparīsayā can also mean “with a complete (pari) desire, in response to the devotee’s desire, to restrict himself to one form because he is controlled by the devotee’s desire.”

He has a restricted body (avaruddha-dehaḥ) because he is bound by mother Yaśodā with ropes, and by other devotees, by the taste of their affection.

Puruṣottamāya means unto Kṛṣṇa who is superior to the puruṣāvatāras who create mahat-tattva. He is superior because of his superior qualities.

Gītā also says:

yasmāt kṣaramatīto 'hamakṣarādapi cottamaḥ
ato 'smi loke vede ca prathitaḥ puruṣottamaḥ

Because I am superior to the jīvas (yasmāt kṣaram atītaḥ aham), to the Brahman and to the puruṣa known as Paramātmā, and even to the other forms of Bhagavān (akṣarād api ca uttamaḥ), I am celebrated (ataḥ) prathitaḥ asmi in the Vedas and the smṛtis (loke vede ca), as the Supreme Person (puruṣottamaḥ). BG 15.18

|| 3.9.20 ||

yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭharī-kṛta-loka-yātraḥ
antar-jale 'hi-kaśipu-sparśānukūlām
bhīmormi-mālini janasya sukhaṁ vivṛṇvan

I offer respects to the Lord, uninfluenced by ignorance (yah avidyayā anupahatah) with its five functions (daśa ardha-vṛttyā), who holds all the living beings in his stomach (jaṭharī-kṛta-loka-yātraḥ), and who ~~goes to sleep happily~~ (sukhaṁ nidrām uvāha) with the comfortable touch (sparśa anukūlām) of the bed of Śeṣa (āhi-kaśipu) in the water (antar-jale), amidst a multitude of waves (urmi-mālini) fearful to all people (janasya bhīma vivṛṇvan).

Brahmā offers respects to the form he sees in front of him in two verses.

The Lord sleeps without being overcoming by the ignorance with its five functions which causes sleep.

[Note: These are avidyā, asmitā, raga, dveṣa and abhiniveśa.]

The five functions of ignorance act because of him.

His sleep is composed of his svarūpa-śakti.

The Lord contains all the living beings, who are merged in his stomach.

The sleep is made comfortable by the touch of the bed, Śeṣa.

You are content sleeping on the soft bed within the water, like a common person. You sport like a common person.

Or, even at the time of destruction, in the ocean which gives fear to all people, even on the bed of a snake, you sleep happily.

You are without fear at all times, in all places, in any association. No one else is.

Only a very sleepy person, will happily sleep even if there is fear because of time, place of association.

|| 3.9.21 ||

yan-nābhi-padma-bhavanād aham āsam īḍya
loka-trayopakaraṇo yad-anugraheṇa
tasmai namas ta udara-stha-bhavāya yoga-
nidrāvasāna-vikasan-nalinekṣaṇāya

O worshipable Lord (īḍya)! I offer respects to the Lord (tasmai namah te) from whose navel lotus abode (yad-nābhi-padma-bhavanād) I appear (aham āsam), by whose mercy (yad-anugraheṇa) I give benefit to the three worlds (loka-traya upakaraṇah), who holds the universe in his belly (udara-stha-bhavāya), and who glances with his open lotus eye (vikasat-nalina ikṣaṇāya) at the end of the night of devastation (yoga-nidrā avasāna).

I arose (**āsam**) from the abode in the lotus in his navel.

I am the maker of the three worlds, or I benefit the three worlds by creating.

I offer respects to the Lord who has the material realm (bhavāya) situated in his belly, who has a glance like a blossoming lotus at the end of yoganidrā, at the end of night.

O my Lord! Ocean of mercy! Wake up! Wake up! I, your servant, should perform maṅgalārātriḱa for you.

|| 3.9.22 ||

so 'yam samasta-jagatām suhrd eka ātmā
sattvena yan mrdayate bhagavān bhagena
tenaiva me drśam anusprśatād yathāham
sraṅsyāmi pūrvavad idam praṇata-priyo 'sau

The Lord (sah ayam bhagavān) is the protector of all material and spiritual realms (samasta-jagatām suhrd) and is the sole reservoir of prema (eka ātmā). Because he gives happiness to people in the material world (yad mrdayate) by sattva-guṇa (sattvena) and to the devotees by his spiritual qualities (bhagena), may he (asau), who is affectionate to those who offer respects (praṇata-priyah), protect my material wisdom and my spiritual wisdom (anusprśatād me drśam) so I (yathā aham) can create material entities like Marīci and manifest the devotees like Nārada (idam sraṅsyāmi) as I did previously (pūrvavad).

Having offered praise, Brahmā now makes requests in four verses.

The Lord is the protector (**suhrt**) of all the spiritual and material worlds.

He is the abode of unconditional prema (**ātmā**).

He is one alone, because all others are not the abode of prema.

Since he gives happiness to the material world by sattva-guṇa in his role as protector and gives happiness to the spiritual world, the devotees, by his six great qualities (**bhagena**), may he protect (**anusprśātāt**) by as small portion of sattva qualities my material wisdom and by a portion of his spiritual qualities nourish my spiritual wisdom since I possess devotion, so that I will learn how to create material entities such as Marīci, and will learn to manifest spiritual beings such as Nārada.

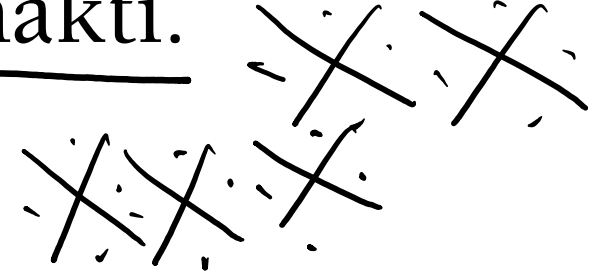
He should do this, since the Lord is affectionate to those who just offer him respects.

|| 3.9.23 ||

eṣa prapanna-varado ramayātma-śaktyā
yad yat karisyati grhīta-guṇāvatārah
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām

When I create this universe (idaṁ sṛjatah) endowed with his power (sva-vikramam), may the Lord, who blesses the surrendered souls (prapanna-varadah) and manifests attractive qualities (ramayā) when he appears in this world (grhīta-guṇāvatārah) by his internal energy (ātma-śaktyā), engage my mind (cetaḥ yuñjīta) in his pastimes (tasmin) which he performs (yad yat karisyati), so that (yathā) I can avoid (vijahyām) the sins involved in creating (karma-śamalaṁ).

Fearing the influence of creative work predominated by rajo-
guṇa, Brahmā prays for the well being of his bhakti.



The Lord is the giver of benedictions to the surrendered.

May he give benedictions to me!

When he appears in this world, he has qualities such as affection for his devotees, which arise from his śakti arising from his svarūpa (**ramayā**), not his māyā-śakti.

May he begin to engage my mind, when I will engage in creation of the universe (**idam**) invested with the power of the Lord (**sva-vikramam**), and in actions (**tasmin**) such as lifting up the earth.

May my mind not be attached to that!

Rather my mind should be attached to topics about his
pastimes!

He should do this, so that I will avoid sins such as harshness
arising from the work of creation (**karma-śamalam**).

|| 3.9.24 ||

nābhi-hradād iha sato 'mbhasi yasya puṁso
vijñāna-śaktir aham āsam ananta-śakteḥ
rūpaṁ vicitram idam asya vivṛṇvato me
mā rīriṣiṣṭa nigamasya girāṁ visargaḥ

When, having appeared (āsam) from the navel lake of Viṣṇu (yasya puṁso nābhi-hradād) of unlimited power (ananta-śakteḥ) in the water (ambhasi), I, the presiding deity of buddhi (vijñāna-śaktir aham), extend this variegated universe (idam vicitram vivṛṇvataḥ), a form of the Lord (asya rūpaṁ), may I not forget (mā me rīriṣiṣṭa) the manifestation of Vedic words (nigamasya girāṁ visargaḥ)!

The extent that I can enter into the ocean of your qualities
is because of the mercy arising from studying the Vedas.

Vedaś cakṣus taveśvara: O Lord, the Vedas are your eyes.
(SB 11.20.4)

Now however, because of lack of concentration due to
creating the universe, I may forget the Vedas.

May that not happen! In this way Brahmā prays.

I, the vijñānamaya-puruṣa (vijñāna-śaktiḥ), arose from the lake in the navel of the Lord who lay in the water.

Because Brahmā is the form of the aggregate of jīvas, or the presiding deity of buddhi-tattva, he is called vijñāna-śakti.

May my manifestation of the words of the Vedas, coming from my limbs, not be lost as I create the universe, a form of the Supreme Lord!

May I not forget because of māyā!

|| 3.9.25 ||

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viśādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

May the Supreme Lord (sah asāv bhagavān), the eternal person (puruṣaḥ purāṇaḥ), of abundant mercy (adabhra-karuṇaḥ), opening his lotus eyes (nayana ambu-ruhaṁ vijṛmbhan) with a smile filled with prema (vivṛddha-prema-smitena), wake up (utthāya), so that I will not be defeated in the work of creation (naḥ viśva-vijayāya)! May he dispel my sorrow (viśādaṁ apanayatāt) with his sweet instructions on creation (mādhvyā girā)!

The servant will certainly be blissful by the glance of mercy and merciful instructions.

Brahmā prays for both.

Opening (**vijṛmbhan**) your lotus eyes, wake up, so that I will not be defeated during creation everywhere in this universe (**viśva-vijayāya**).

The word **ca** indicates that the Lord should open his eyes so that his other desire (to remember the Lord) is fulfilled.

Dispel my sorrow by your sweet words, which order me to carry out creation.

Part-II

Supreme Lord's reply to
Brahmajī
(26-44)

|| 3.9.26 ||

maitreya uvāca

sva-sambhavam niśāmyaivam

tapo-vidyā-samādhīḥ

yāvan mano-vacaḥ stutvā

virarāma sa khinnavat

Maitreya said: Seeing the Lord directly before him (evam sva-sambhavam niśāmya), through ~~worship and through meditation~~ (tapo-vidyā-samādhīḥ), and glorifying him (stutvā) to the best of his ability by his mind and words (yāvad mano-vacaḥ), Brahmā then stopped, as if tired (sah virarāma khinnavat).

Thus seeing the manifestation of the Lord (sva-sambhavam) directly before him (tapo), in worship (vidyā) and in meditation with concentration of the mind (samādhīḥ), hearing as much as possible, he stopped as if tired, because of attaining the Lord's glance of mercy.

Vidyā here means worship using the Lord's mantra which brings about the sudden appearance of the Lord, for it is said ācārya-caitya-vapuṣā sva-gatiṁ vyanakti: the Lord reveals prema by the external guru and paramātmā within. (SB 11.29.6)

|| 3.9.27-28 ||

athābhipretam anvīksya
brahmaṇo madhusūdanah
viṣaṇṇa-cetasam tena
kalpa-vyatikarāmbhasā

loka-saṁsthāna-vijñāna
ātmanah parikhidyatah
tam āhagādhayā vācā
kaśmalam śamayann iva

The Lord (madhusūdanah), understanding the mentality of Brahmā (brahmaṇah abhipretam anvīksya), who was dejected (viṣaṇṇa-cetasam) by the waters of devastation (kalpa-vyatikara ambhasā) and worried (ātmanah parikhidyatah) concerning knowledge for constructing suitable bodies for the living beings (loka-saṁsthāna-vijñāna), spoke to him with profound words (tam āha agādhayā vācā), thereby dispelling his illusion (kaśmalam śamayann iva).

Brahmā was dejected because of the water of devastation, and stressed concerning knowledge of his method of building and fixing the various bodies of devatās and animals according to proper nature (loka-samsthāna-vijñāne).

Understanding (anviksya) his mentality, the Lord spoke, dissipating his illusion (kaśmalam).

|| 3.9.29 ||

śrī-bhagavān uvāca
mā veda-garbha gās tandrīm
sarga udyamam āvaha
tan mayāpāditam hy agre
yan mām prārthayate bhavān

The Lord said: O knower of all the Vedas (veda-garbha)!
You should not be bereft of knowledge (mā gāh tandrīm).
Go about your efforts of creation (sarga udyamam āvaha). I
will accomplish (mayā āpāditam) what you previously
requested from me (tād hy agre mām prārthayate bhavān).

This verse shows the complete dissolution of Brahmā's illusion.

May knowledge (**tandrīm**) not disappear, O source of the Vedas!

One who knows all the Vedas should not be ignorant.

“But I am uncertain about how to go about creation.”

Go about your efforts in creation, and do not be worried that it will be a failure.

You prayed that I should preserve your wisdom.

What you requested will be accomplished by me .

|| 3.9.30 ||

bhūyas tvam tapa ātiṣṭha
vidyām caiva mad-āśrayām
tābhyām antar-hṛdi brahman
lokān draṅsyasy apāvṛtān

O Brahmā (brahman)! Concentrate your mind (bhūyas tvam
tapa ātiṣṭha) and worship using mantras (vidyām ca) to take
shelter of me (mad-āśrayām). By these two (tābhyām), within
your heart and externally as well (antar-hṛdi), you will see
the planets devoid of water (lokān draṅsyasy apāvṛtān).

“What will happen with my efforts at this time? The planets like earth which I am supposed to create cannot be seen.”

Concentrate your mind (**tapah**) and worship through mantra (**vidyām**).

You will see in your heart and externally as well the planets such as earth and the inhabitants, without the covering of water.

After seeing in your heart these things shown by me in their proper position, you will then create them externally with ease, like a person who writes what he sees.

|| 3.9.31 ||

tata ātmani loke ca
bhakti-yuktaḥ samāhitaḥ
draṣṭāsi mām tataṁ brahman
mayi lokāṁs tvam ātmanaḥ

O my son! Engaged with attention in bhakti (bhakti-yuktaḥ samāhitaḥ), you will see me (tvam draṣṭāsi mām) within your mind (ātmani) and spread in all the planets (loke tataṁ). And you will see all the planets (lokān) and the jīvas (ātmanaḥ) in me (mayi).

The Lord replies to Brahma's request that he not forget the Lord when he gets absorbed in creation.

Engaged with concentration in bhakti, you will see me within yourself (**ātmani**) and in the world.

And you will see within me all the planets such as earth and all the jīvas (**ātmanah**), just as Yaśodā saw when I ate dirt.

Or, during Kṛṣṇa's appearance, you will see me spread out as the calves and cowherd boys and will see within me all the universes (lokān) and the four armed Viṣṇu forms (ātmanah).

Or you will see many forms of yourself, many Brahmās (ātmanah), within me.

|| 3.9.32 ||

yadā tu sarva-bhūteṣu
dāruṣv agnim iva sthitam
praticakṣīta mām loko
jahyāt tarhy eva kaśmalam

If a person (yadā lokah) sees me (mām praticakṣīta) situated
in all beings (sarva-bhūteṣu sthitam) just as fire is situated in
wood (dāruṣv agnim iva), he gives up all illusion (tarhy eva
jahyāt kaśmalam).

Brahmā prayed that he would avoid all sin during creation.

The Lord also guarantees this.

Praticaksīta means “he should see.”

Kaśmālam means illusion.

|| 3.9.33 ||

yadā rahitam ātmānam
bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati

When a person sees (yadā paśyan) that he, the jīva (ātmānam), is completely free (rahitam) from the reservoir of the guṇas in the form of the body and senses (bhūta indriya-guṇa āśayaiḥ), and has attained a relationship with me (mayā svarūpeṇa upetaṁ), he attains dāsya-rasa (svārājyam ṛcchati).

In which stage can a person attain you?

A person should be free from the receptacle of the guṇas in the form of the body and senses.

This means that the jīva should give up completely connection with the body and senses.

It does not mean that one should give up the ātmā.

~~When a person sees the self completely devoid of the senses~~
and body and sees that the jīva has attained (**itam**) a close
relationship (**upa**) with me, the Supreme Lord, for serving, he
attains then existence (**rājyam**) with his Lord (**sva**), or he
~~attains that state or actions of servant (belonging to the Lord):~~
he attains dāsya-rasa.

Others explain the verse in another way.

Because Brahmā mentioned in his prayers both impersonal and personal forms of the Lord, this verse esoterically shows both final states.

One meaning is “When the jñānī sees that the jīva, tvam (ātmānam), becomes, in his svarūpa, one (upetam) with me, tat, then he attains liberation (svārājam).”

The other meaning is

“When a devotee sees that he is endowed with a spiritual form (cid-rupa for śānta-rasa, servant form for dāsya-rasa, form of a friend for sakhya-rasa, form of a parent for vātsalya-rasa and form of a lover for madhurya-rasa), and that I am endowed with a form as para-brahman, master, friend, son or lover, then he attains a state with his Lord as a cid-rūpa master, friend, son or lover (svārājyam).”

|| 3.9.34 ||

nānā-karma-vitānena
prajā bahvīḥ sirsṛksataḥ
nātmāvasīdaty asmims te
varṣiyān mad-anugrahaḥ

In desiring to create many offspring (prajā bahvīḥ sirsṛksataḥ) while engaging in various actions (nānā-karma-vitānena), your mind will not become degraded (asmin na te ātmā avasīdaty). Rather, my mercy to you will increase (mad-anugrahaḥ varṣiyān).

~~Having taught you about jñāna, bhakti and rāsa, I give you my~~
mercy, not just now, but for all time.

Varṣiyān means greater.

|| 3.9.35 ||

rṣim ādyam na badhnāti
pāpīyāms tvām rajo-guṇaḥ
yan mano mayi nirbaddham
prajāḥ saṁsrjato 'pi te

Since your mind will be absorbed in me (yad te manah mayi nirbaddham), though you will create the offspring (prajāḥ saṁsrjatah api), you (tvām), a great sage (ādyam rsim), will not be bound by rajoguṇa (na badhnāti pāpīyān rajo-guṇaḥ).

You should not fear contamination of rajoguṇa.

In the Tenth Canto, Brahmā's illusion is not caused by rajoguṇa, but by not seeing the most auspicious form of great sweetness.

That will be explained at that time.

|| 3.9.36 ||

jñāto 'ham bhavatā tv adya
durvijñeyo 'pi dehinām
yan mām tvam manyase 'yuktaṁ
bhūtendriya-guṇātmabhiḥ

Though I cannot be understood by material beings (dehinām durvijñeyah api), you have known me (tvam aham jñātaḥ) today (adya), because you understand (yad tvam manyase) that my form (mām) is not made of (ayuktaṁ) material elements, material senses, or material guṇas (bhūta-indriya-guṇa), nor is it a jīva (ātmabhiḥ).

Since, you see that I, though possessing a form, do not have a form made of material elements like earth, nor senses in the mode of passion, nor of any material gunas, nor that I am just a jīva, since you understand that I am directly the Supreme Brahman, you know me today.

Here the Lord says that understanding his body to be eternity knowledge and bliss is knowledge, and thinking his body is material is ignorance.

|| 3.9.37 ||

tubhyaṃ mad-vicikitsāyām
ātmā me darśito ('bahih)
nālena salile mūlam
puṣkarasya vicinvataḥ

While you were searching in the water (tubhyaṃ salile vicinvataḥ) for the base of the lotus by going down the stem (puṣkarasya nālena mūlam), with an inquiry concerning me (mad-vicikitsāyām), I revealed my spiritual form to make you successful (ātmā me darśitaḥ abahih).

You are the proof that since my form can only be seen my inconceivable desire, it cannot actually be perceived by material eye.

I have shown my spiritual form (**ātmā**) in your heart (**abahiḥ**) to make you successful (**tubhyam**).

Or the word can be taken as **bahiḥ**, and thus the meaning is “I have shown my form even externally.”

For the Gopala-tāpanī Upaniṣad says gopaveśo me purastād
āvirvabhūva: the Lord appeared before me in the dress of a
cowherd.

Or tubhyam can express the dative case, while the verb
expresses giving.

Thus the meaning is “I showed my form to you.”

When?

I revealed my form when you were searching the base of the lotus with inquiry about me: does this lotus have a foundation or not?

Actually, the cause of seeing me is not the worship or the meditation because these are not mentioned here at all.

The cause of seeing me is my desire only.

One should understand that the Lord revealed to Brahmā this confidential conclusion.

|| 3.9.38 ||

yac cakarthāṅga mat-stotram
mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahaḥ

O Brahmā (aṅga)! Whatever praise (mat-stotram) describing my appearance and activities (mat-kathā abhyudaya aṅkitam) you have uttered (yad cakartha) and whatever steadiness you attained in meditation (yad vā tapasi te niṣṭhā), all that (sah) and what you will accomplish (eṣah), is my mercy only (mad-anugrahaḥ).

Even your ability to praise me was by my mercy only.

The praising that you did (**caḡartha**) and everything else done (**saḡ**), and everything now to be done (**eṣaḡ**) is only my mercy.

And what you are to do, that also understand as my mercy.

|| 3.9.39 ||

prīto 'ham astu bhadraṁ te
lokānām vijayecchayā
yad astauṣīr guṇamayam
nirguṇam mānuvarṇayan

I am pleased (prītaḥ aham) that you praised me (mām anuvarṇayan), recognizing me (yad astauṣīh) to be the possessor of spiritual qualities (guṇamayam) and to be devoid of material qualities (nirguṇam), when you desired to create successful progeny (lokānām vijaya icchayā). Let there be auspiciousness for you (bhadraṁ astu te)!

I am intensely pleased with bhakti, which arises from my mercy. See my astonishing skill!

With a desire that the progeny you create would be victorious, you praised me by saying that I had a form with an ocean of wondrous qualities, and also described that I was devoid of material qualities like sattva-guṇa.

I am pleased with that.

Let there be auspiciousness even for those who praise me for having qualities like sattva-guṇa in the form of Nārāyaṇa.

④ > ③ > ② > ①

But I am not pleased with those who say I have no qualities.
Let there not be auspiciousness for them.

① There NO God (atleists)

② Lord has no form.

③ Lord has a form made of material modes

④ The Lord has a form which is completely spiritual

|| 3.9.40 ||

ya etena pumān nityam
stutvā stotreṇa mām bhajet
tasyāśu samprasīdeyam
sarva-kāma-vareśvaraḥ

Bestower of all desires and benedictions (sarva-kāma-vara
īśvaraḥ), I will be pleased with (tasya āśu samprasīdeyam)
whoever (yah pumān) worships me (nityam mām bhajet) by
the verses spoken by you (etena stutvā stotreṇa).

|| 3.9.41 ||

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddham niḥśreyasaṁ puṁsām
mat-prītiḥ tattvavin-matam

The result that men attain (puṁsām niḥśreyasaṁ rāddham)
by pious acts, austerity, sacrifices (pūrtena tapasā yajñair),
charities, and concentration in yoga (dānair yoga-samādhinā),
should be pleasing to me (mat-prītiḥ). This is the opinion of
the knowers of truth (tattvavid-matam).

There is nothing better than pleasing me.

Whatever results (**nihśreyasam**) are achieved by pious acts, austerities, sacrifice, charity or concentration in yoga, are not results at all without pleasing me.

The knowers of truth perform these pious acts to please me.

They desire to please me; they do not desire to make me the object of their pleasure.

I am pleased with such persons who perform bhakti with sattva-guṇa. I give them liberation.

[Note: Those with karma-miśra -bhakti achieve sālōkya, sārūpya etc. without direct service. Those with jñāna-miśra-bhakti achieve śānta-rāsa.]

|| 3.9.42 ||

aham ātmātmanām dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratim kuryād
dehādir yat-kṛte priyaḥ

O Brahmā (dhātaḥ)! I am the soul in all the living beings (aham ātmanām ātmā). Among all dear things I am the dearest object to the living beings (preṣṭhaḥ san preyasām api). For this reason the body and family are dear to a person (deha ādih yat-kṛte priyaḥ). Therefore one should have love for me (ataḥ mayi ratim kuryād).

That Lord has indicated that he is very dear to those who have
pure bhakti without material guṇas.

But I alone should also be dearest to all jīvas.

They should hold me dear. This is an injunction.

I am the soul (**ātmā**), the Paramātmā, of all the jīvas
(**ātmanām**).

For this reason (**yat-kr̥te**) body and family become dear to a person.

Affection for wife and sons is based on one's body.

Affection for one's own body is based on the jīva within the body.

Affection for the jīva is based on the Paramātmā.

Affection for Paramātmā is natural.

The affection for the jīva and the preceding items is figurative
only, and the affection for each item is successively less.

But how can you make a command and say “The jīva should
act with rati for me.”

Rati is something which is to be attained.

The command is uttered to act when rati does not exist. The
answer is as follows.

The jīva is fit for māyā, but not the Paramātmā.

Humans who have fallen into māyā's bondage experience
objects of māyā. But even for the jīva, māyā is only
superimposed.

Though natural affection for Paramātmā exists, because of lack of experience of Paramātmā, the jīva does not have affection for Paramātmā.

He is like a wealthy merchant who does not know that he possesses wealth and thus acts like a poor man.

Thus it is enjoined that the jīva should have affection. It is an injunction.

However, though Paramātmā is dearest, it is seen that even though the jñānīs may realize him directly, there is no rati for Paramātmā and prema does not develop.

For the devotees alone, Paramātmā, existing in all time and space, is the dearest. This is not so for the jñānīs.

Though the sun dispels the pain of cold and gives happiness to the eye with light, and though this is experienced by all, some people do not appreciate this.

This is because they have no attachment for the sun.

And though the sun gives happiness to them, it is also
indifferent to them.

The jñānīs do not rejoice in the Brahman though it gives
happiness of realizing the self and destroys ignorance,
because they do not have great attachment to it.

Brahman also, giving them realization of the impersonal aspect,
is indifferent to them.

When devotee of the sun god, whether having vision or blind,
sees the sun who is satisfied by his devotion, as having hands
and feet, along with chariot and horses, he brings the sun under
his control by his devotion.

Similarly, the jīva, whether liberated or in bondage, delights in
the Paramātmā with realization of his qualities, and brings
Paramātmā under his control by his devotion.

Thus Paramātmā is most dear to the devotees whether they have pure bhakti or (mixed) bhakti.

↓ pradhēhī bhāta. (prejovant)

(However) Paramātmā is not most dear to the jñānīs with a small amount of bhakti.

Thus when the Paramātmā himself says "One should show affection for me" it should be considered in relation to the devotee only.

Or, the sentence can mean “For this reason (ataḥ) one should show affection for me, the result of which (yad-krte) is that the intelligent man will have affection for the body (dehādiḥ priyah), using the body and senses to perfect bhakti.”

Such persons do not hanker for liberation.

|| 3.9.43 ||

sarva-veda-mayenedam
ātmanātmātma-yoninā
prajāḥ sṛja yathā-pūrvam
yāś ca mayy anuśerate

Create the offspring (prajāḥ sṛja) who will be obedient to me and have devotion for me (yāḥ mayy anuśerate) as in the previous day (yathā-pūrvam), by your body composed of all the Vedas (sarva-veda-mayena idam ātmanā), whose source is me (ātma-yoninā).

You prayed that you should not forget the Vedas.

Your body will be filled with the Vedas.

You will not forget the Vedas.

Now (**idam**) you (**ātmā**) should create the progeny by your
body (**ātmanā**) whose source is I (**ātma-yoninā**), as you did
in the previous day.

Create the progeny who are obedient to me and have bhakti.

The word **ca** indicates bhakti.

??

This means that creating would be easy, since it would involve simply manifesting the various bodies.

|| 3.9.44 ||

maitreya uvāca

tasmā evaṁ jagat-sraṣṭre

pradhāna-puruṣeśvaraḥ

vyajyedaṁ svena rūpeṇa

kañja-nābhas tirodadhe

Maitreya said: The Lord of matter and the jīvas (pradhāna-puruṣa īśvaraḥ), with lotus navel (kañja-nābhah), showing in this way the universe to be created (evaṁ idaṁ vyajya) to Brahmā (jagat-sraṣṭre), then (tasmā) disappeared with his form (svena rūpeṇa tirodadhe).

Showing this universe to be created (**idam srjyam**), the Lord disappeared with his form as Nārāyaṇa.

In the first day of Brahmā (Brāhma-kalpa) the Lord recited the four essential Bhāgavatam verses starting with **aham evāsam evāgre**. (SB 2.9.32-35)

In the Pādma-kalpa (the last day of the previous half of
Brahmā's life), the Lord also taught four essential verse in the
form of verses 32, 33, 41 and 42 of this chapter.

This is the opinion of some.

catuh sloki recitation
lezlenel on the 1st birthday
of Brahmi
↓
these instructions are coming
on the 5th birthday.

Thus ends the commentary on Ninth Chapter of the Third
Cānto of the Bhāgavatam for the pleasure of the devotees, in
accordance with the previous ācāryas.