

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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 lusty 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 ||

Further
of location
of the SP. for
of the V → which
of how different
is from
As shown

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.