

**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)

||3.9.4||

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 (**prasaṅgaiḥ**), “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 teṣāṁ  
nāpaiṣi nātha hrdayāmburuhāt sva-puṁsām

O master (nātha)! You do not give up (na apaiṣi) the lotus hearts of your devotees (sva-puṁsām 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 teṣāṁ) 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.

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

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-grhaṁ 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.