

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)

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 / intelligence

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.