

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)

|| 3.9.10 ||

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.)