

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)

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, Madhuṣudana.”

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 (yah vai) Brahmā, the cause of creation (ahaṁ sthity hetava), Śiva, the cause of destruction (giriśah 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.”