

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)

|| 3.9.17 ||

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo 'stu tasmai

People (lokah) engaged in material work (vikarma-nirataḥ) do not heed (pramattaḥ) to the auspicious actions (kuśale karmaṇy) of your worship (bhavad-arcane), found in Pañcarātra scriptures made by you (ayaṁ tvad-udite), and authorized by you as the correct form of worship (sve). I offer my respects to the Lord (namah astu tasmai) who as powerful time (yah balavān) quickly destroys (sadyah chinatty) the aspiration to live (jīvita āśāṁ) for these non-devotees (asya).

Having spoken of the Lord as the universal form, Brahmā now offers respect to the Lord as the form of time which controls the universe.

Men are inattentive (**pramattah**) to auspicious action, worship of you.

But some people say that the Lord is worshipped by karma and jñāna, since it is said:

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavah

Worshiping the Lord by karmas, a man achieves success. BG
18.46

jñānino jñāna-yajñena yajanti jñāna-vigraham

The jñānīs worship you by the sacrifice of knowledge. SB
10.40.6

In answer to this Brahmā says, “This worship is declared as
your real worship.”

ye vai bhagavatā proktā upāyā hy ātma-labdhave
añjaḥ puṁsām aviduṣām viddhi bhāgavatān hi tān

Even ignorant living entities (aviduṣām puṁsām) can very easily come to know the Supreme Lord (añjaḥ ātma-labdhave) if they adopt those means prescribed by the Supreme Lord (ye vai bhagavatā proktā upāyā). The process recommended by the Lord is to be known as bhāgavata-dharma (tān viddhi bhāgavatān). SB 11.2.34

Mokṣa-dharma says pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam: the speaker of Pañcarātra is the Lord himself.

This is indicated by **sve**.

Sve means “made by yourself.”

Time affects those other than the devotees.

Time quickly kills the aspirations for life of non-devotees (**asya**), what to speak of their desires for enjoyment

|| 3.9.18 ||

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahu-savo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

I used to fear time (yasmād aham bibhemi), even though I am situated on Brahma-loka (dviparārdha-dhiṣṇyam adhyāsitaḥ api), which is offered respects by all planets (yat sakala-loka-namaskṛtaṁ) and, desiring to bring time under control (avarurutsamānah), I performed many sacrifices (tepe tapo bahu-savo). Now, in pure bhakti, I offer my respects to the Supreme Lord (tasmai namo bhagavate), controller of sacrifices (adhimakhāya tubhyam).

This verse describes the limits of the strength of time.

I, Brahmā, though situated on Brahmā-loka lasting for my hundred years (dvīparārdha-dhiṣṇyam), have fear of time, and to control time I performed austerities equivalent to many sacrifices.

In spite of that, I feared still time.

“What was your contemplation in performing these sacrifices to control time?”

I was thinking that I could bring time under control by sacrifice to you who are the controller of all sacrifices.

But I am controlled by time, and even now I fear time.

Without pure bhakti, time cannot be conquered.

This is what I have understood today.

Therefore I should perform only pure bhakti.

Thus, I offer my respects to the lord of sacrifices, the Supreme Lord, with pure bhakti.

tiryak-manuṣya-vibudhādiṣu jīva-yoniṣv
ātmeccchayātma-kṛta-setu-parīpsayā yaḥ
reme nirasta-viṣayo 'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

I offer my respects to the Supreme Lord (tasmai namo bhagavate), who is superior to the puruṣāvatāras (puruṣottamāya), who (yaḥ), with no desire for material enjoyment (nirasta-viṣayah apy), appears in this world (ātma icchayā) in the forms of animals, men and devatās (tiryak-manuṣya-vibudha ādiṣu jīva-yoniṣv) with a pure spiritual body (avaruddha-dehah), and enjoys the offerings of his devotees (reme), with a desire (parīpsayā) to fulfill his promise to respond to the devotees (ātma-kṛta-setu).

Having offered respects to the Lord as the universal form and as the controller of time, Brahmā now offers respects to the Lord as highest object of worship with a form of eternity, knowledge and bliss.

Appearing by his will in the forms of animals, men and devatās, with a desire to protect (**parīpsayā**) the principles he has established, the Lord enjoys, even though he has no desire for material happiness, since he is self-satisfied.

The rule he establishes is:

patraṁ puṣpaṁ phalaṁ toyam yo me bhakhyā prayacchati
tadaham bhakyupahr̥tamaśnāmi prayatātmanah

I accept (tad aham aśnāmi) that which is offered with love (bhakty-upahr̥tam) from the genuine devotee, having pure body and mind (prayatātmanah), who gives (yo me bhaktyā prayacchati) just a leaf, flower, fruit or water (patraṁ puṣpaṁ phalaṁ toyam). BG 9.26

To fulfill this promise, the Lord comes into the material world and enjoys the garlands, fragrances, flowers and beds offered by his devotees.

nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīm brahman yeṣāṁ gatiḥ ahaṁ parā

O brāhmaṇa (**brahman**)! Without the devotees (**mad-bhaktaiḥ sādhubhir vinā**), who take shelter of only me (**yeṣāṁ gatiḥ ahaṁ parā**), I do not desire to enjoy my own bliss (**nāham ātmānam āśāse**) by my six great qualities (**śriyaṁ cātyantikīm**). SB 9.4.64

Thus, though he is self-satisfied, he is not really satisfied.

Even though the items such as garlands are material, when they are utilized for the Lord, at that moment they become spiritual.

This is explained in SB 11.25.25-28.

Avaruddha-dehaḥ means “uncovered body,” a body of eternity, knowledge and bliss.

According to the grammarian Bhāguri, avaruddha can stand for ava and aruddha, which means unrestricted.

Ātmakṛtasetuparīsayā can also mean “with a complete (pari) desire, in response to the devotee’s desire, to restrict himself to one form because he is controlled by the devotee’s desire.”

He has a restricted body (avaruddha-dehaḥ) because he is bound by mother Yaśodā with ropes, and by other devotees, by the taste of their affection.

Puruṣottamāya means unto Kṛṣṇa who is superior to the
puruṣāvatāras who create mahat-tattva. He is superior because of his
superior qualities.

Gītā also says:

yasmāt kṣaramatīto 'hamakṣarādapi cottamaḥ
ato 'smi loke vede ca prathitaḥ puruṣottamaḥ

Because I am superior to the jīvas (yasmāt kṣaram atītaḥ aham), to
the Brahman and to the puruṣa known as Paramātmā, and even to the
other forms of Bhagavān (akṣarād api ca uttamaḥ), I am celebrated
(ataḥ) prathitaḥ asmi) in the Vedas and the smṛtis (loke vede ca), as
the Supreme Person (puruṣottamaḥ). BG 15.18

|| 3.9.20 ||

yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭharī-kṛta-loka-yātraḥ
antar-jale 'hi-kaśipu-sparśānukūlām
bhīmormi-mālini janasya sukhaṁ vivṛṇvan

I offer respects to the Lord, uninfluenced by ignorance (yah avidyayā anupahataḥ) with its five functions (daśa ardha-vṛttyā), who holds all the living beings in his stomach (jaṭharī-kṛta-loka-yātraḥ), and who ~~goes to sleep happily~~ (sukhaṁ nidrām uvāha) with the comfortable touch (sparśa anukūlām) of the bed of Śeṣa (āhi-kaśipu) in the water (antar-jale), amidst a multitude of waves (urmi-mālini) fearful to all people (janasya bhīma vivṛṇvan).

Brahmā offers respects to the form he sees in front of him in two verses.

The Lord sleeps without being overcoming by the ignorance with its five functions which causes sleep.

[Note: These are avidyā, asmitā, raga, dveṣa and abhiniveśa.]

The five functions of ignorance act because of him.

His sleep is composed of his svarūpa-śakti.

The Lord contains all the living beings, who are merged in his stomach.

The sleep is made comfortable by the touch of the bed, Śeṣa.

You are content sleeping on the soft bed within the water, like a common person. You sport like a common person.

Or, even at the time of destruction, in the ocean which gives fear to all people, even on the bed of a snake, you sleep happily.

You are without fear at all times, in all places, in any association. No one else is.

Only a very sleepy person, will happily sleep even if there is fear because of time, place of association.

|| 3.9.21 ||

yan-nābhi-padma-bhavanād aham āsam īḍya
loka-trayopakaraṇo yad-anugraheṇa
tasmai namas ta udara-stha-bhavāya yoga-
nidrāvasāna-vikasan-nalinekṣaṇāya

O worshipable Lord (īḍya)! I offer respects to the Lord (tasmai namah te) from whose navel lotus abode (yad-nābhi-padma-bhavanād) I appear (aham āsam), by whose mercy (yad-anugraheṇa) I give benefit to the three worlds (loka-traya upakaraṇah), who holds the universe in his belly (udara-stha-bhavāya), and who glances with his open lotus eye (vikasat-nalina ikṣaṇāya) at the end of the night of devastation (yoga-nidrā avasāna).

I arose (**āsam**) from the abode in the lotus in his navel.

I am the maker of the three worlds, or I benefit the three worlds by creating.

I offer respects to the Lord who has the material realm (bhavāya) situated in his belly, who has a glance like a blossoming lotus at the end of yoganidrā, at the end of night.

O my Lord! Ocean of mercy! Wake up! Wake up! I, your servant, should perform maṅgalārātriḱa for you.

|| 3.9.22 ||

so 'yam samasta-jagatām suhrd eka ātmā
sattvena yan mrdayate bhagavān bhagena
tenaiva me drśam anusprśatād yathāham
sraksyāmi pūrvavad idam praṇata-priyo 'sau

The Lord (sah ayam bhagavān) is the protector of all material and spiritual realms (samasta-jagatām suhrd) and is the sole reservoir of prema (eka ātmā). Because he gives happiness to people in the material world (yad mrdayate) by sattva-guṇa (sattvena) and to the devotees by his spiritual qualities (bhagena), may he (asau), who is affectionate to those who offer respects (praṇata-priyah), protect my material wisdom and my spiritual wisdom (anusprśatād me drśam) so I (yathā aham) can create material entities like Marīci and manifest the devotees like Nārada (idam sraksyāmi) as I did previously (pūrvavad).

Having offered praise, Brahmā now makes requests in four verses.

The Lord is the protector (**suhrt**) of all the spiritual and material worlds.

He is the abode of unconditional prema (**ātmā**).

He is one alone, because all others are not the abode of prema.

Since he gives happiness to the material world by sattva-guṇa in his role as protector and gives happiness to the spiritual world, the devotees, by his six great qualities (**bhagena**), may he protect (**anusprśātāt**) by as small portion of sattva qualities my material wisdom and by a portion of his spiritual qualities nourish my spiritual wisdom since I possess devotion, so that I will learn how to create material entities such as Marīci, and will learn to manifest spiritual beings such as Nārada.

He should do this, since the Lord is affectionate to those who just offer him respects.