

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

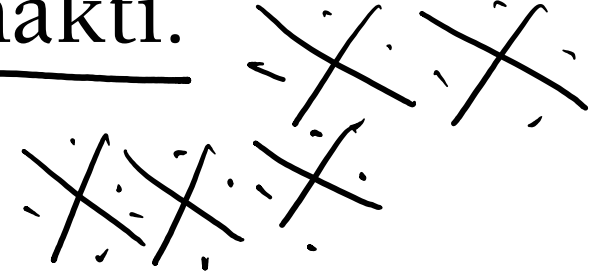
Brahma's Prayers (1-25)

|| 3.9.23 ||

eṣa prapanna-varado ramayātma-śaktyā
yad yat karisyati grhīta-guṇāvatārah
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām

When I create this universe (idaṁ sṛjatah) endowed with his power (sva-vikramam), may the Lord, who blesses the surrendered souls (prapanna-varadah) and manifests attractive qualities (ramayā) when he appears in this world (grhīta-guṇāvatārah) by his internal energy (ātma-śaktyā), engage my mind (cetaḥ yuñjīta) in his pastimes (tasmin) which he performs (yad yat karisyati), so that (yathā) I can avoid (vijahyām) the sins involved in creating (karma-śamalaṁ).

Fearing the influence of creative work predominated by rajo-
guṇa, Brahmā prays for the well being of his bhakti.



The Lord is the giver of benedictions to the surrendered.

May he give benedictions to me!

When he appears in this world, he has qualities such as affection for his devotees, which arise from his śakti arising from his svarūpa (**ramayā**), not his māyā-śakti.

May he begin to engage my mind, when I will engage in creation of the universe (**idam**) invested with the power of the Lord (**sva-vikramam**), and in actions (**tasmin**) such as lifting up the earth.

May my mind not be attached to that!

Rather my mind should be attached to topics about his
pastimes!

He should do this, so that I will avoid sins such as harshness
arising from the work of creation (**karma-śamalam**).

|| 3.9.24 ||

nābhi-hradād iha sato 'mbhasi yasya puṁso
vijñāna-śaktir aham āsam ananta-śakteḥ
rūpaṁ vicitram idam asya vivṛṇvato me
mā rīriṣiṣṭa nigamasya girāṁ visargaḥ

When, having appeared (āsam) from the navel lake of Viṣṇu (yasya puṁso nābhi-hradād) of unlimited power (ananta-śakteḥ) in the water (ambhasi), I, the presiding deity of buddhi (vijñāna-śaktir aham), extend this variegated universe (idam vicitram vivṛṇvataḥ), a form of the Lord (asya rūpaṁ), may I not forget (mā me rīriṣiṣṭa) the manifestation of Vedic words (nigamasya girāṁ visargaḥ)!

The extent that I can enter into the ocean of your qualities
is because of the mercy arising from studying the Vedas.

Vedaś cakṣus taveśvara: O Lord, the Vedas are your eyes.
(SB 11.20.4)

Now however, because of lack of concentration due to
creating the universe, I may forget the Vedas.

May that not happen! In this way Brahmā prays.

I, the vijñānamaya-puruṣa (vijñāna-śaktiḥ), arose from the lake in the navel of the Lord who lay in the water.

Because Brahmā is the form of the aggregate of jīvas, or the presiding deity of buddhi-tattva, he is called vijñāna-śakti.

May my manifestation of the words of the Vedas, coming from my limbs, not be lost as I create the universe, a form of the Supreme Lord!

May I not forget because of māyā!

|| 3.9.25 ||

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viśādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

May the Supreme Lord (sah asāv bhagavān), the eternal person (puruṣaḥ purāṇaḥ), of abundant mercy (adabhra-karuṇaḥ), opening his lotus eyes (nayana ambu-ruhaṁ vijṛmbhan) with a smile filled with prema (vivṛddha-prema-smitena), wake up (utthāya), so that I will not be defeated in the work of creation (naḥ viśva-vijayāya)! May he dispel my sorrow (viśādaṁ apanayatāt) with his sweet instructions on creation (mādhvyā girā)!

The servant will certainly be blissful by the glance of mercy and merciful instructions.

Brahmā prays for both.

Opening (**vijṛmbhan**) your lotus eyes, wake up, so that I will not be defeated during creation everywhere in this universe (**viśva-vijayāya**).

The word **ca** indicates that the Lord should open his eyes so that his other desire (to remember the Lord) is fulfilled.

Dispel my sorrow by your sweet words, which order me to carry out creation.

Part-II

Supreme Lord's reply to
Brahmajī
(26-44)

|| 3.9.26 ||

maitreya uvāca

sva-sambhavam niśāmyaivam

tapo-vidyā-samādhīḥ

yāvan mano-vacaḥ stutvā

virarāma sa khinnavat

Maitreya said: Seeing the Lord directly before him (evam sva-sambhavam niśāmya), ~~through worship and through meditation~~ (tapo-vidyā-samādhīḥ), and glorifying him (stutvā) to the best of his ability by his mind and words (yāvad mano-vacaḥ), Brahmā then stopped, as if tired (sah virarāma khinnavat).

Thus seeing the manifestation of the Lord (sva-sambhavam) directly before him (tapo), in worship (vidyā) and in meditation with concentration of the mind (samādhīḥ), hearing as much as possible, he stopped as if tired, because of attaining the Lord's glance of mercy.

Vidyā here means worship using the Lord's mantra which brings about the sudden appearance of the Lord, for it is said ācārya-caitya-vapuṣā sva-gatiṁ vyanakti: the Lord reveals prema by the external guru and paramātmā within. (SB 11.29.6)

|| 3.9.27-28 ||

athābhipretam anvīksya
brahmaṇo madhusūdanah
viṣaṇṇa-cetasam tena
kalpa-vyatikarāmbhasā

loka-saṁsthāna-vijñāna
ātmanah parikhidyatah
tam āhāgādhayā vācā
kaśmalam śamayann iva

The Lord (madhusūdanah), understanding the mentality of Brahmā (brahmaṇah abhipretam anvīksya), who was dejected (viṣaṇṇa-cetasam) by the waters of devastation (kalpa-vyatikara ambhasā) and worried (ātmanah parikhidyatah) concerning knowledge for constructing suitable bodies for the living beings (loka-saṁsthāna-vijñāna), spoke to him with profound words (tam āha agādhayā vācā), thereby dispelling his illusion (kaśmalam śamayann iva).

Brahmā was dejected because of the water of devastation, and stressed concerning knowledge of his method of building and fixing the various bodies of devatās and animals according to proper nature (loka-samsthāna-vijñāne).

Understanding (anviksya) his mentality, the Lord spoke, dissipating his illusion (kaśmalam).

|| 3.9.29 ||

śrī-bhagavān uvāca
mā veda-garbha gās tandrīm
sarga udyamam āvaha
tan mayāpāditam hy agre
yan mām prārthayate bhavān

The Lord said: O knower of all the Vedas (veda-garbha)! You should not be bereft of knowledge (mā gāh tandrīm). Go about your efforts of creation (sarga udyamam āvaha). I will accomplish (mayā āpāditam) what you previously requested from me (tād hy agre mām prārthayate bhavān).

This verse shows the complete dissolution of Brahmā's illusion.

May knowledge (**tandrīm**) not disappear, O source of the Vedas!

One who knows all the Vedas should not be ignorant.

“But I am uncertain about how to go about creation.”

Go about your efforts in creation, and do not be worried that it will be a failure.

You prayed that I should preserve your wisdom.

What you requested will be accomplished by me .

|| 3.9.30 ||

bhūyas tvam tapa ātiṣṭha
vidyām caiva mad-āśrayām
tābhyām antar-hṛdi brahman
lokān draṅsyasy apāvṛtān

O Brahmā (brahman)! Concentrate your mind (bhūyas tvam
tapa ātiṣṭha) and worship using mantras (vidyām ca) to take
shelter of me (mad-āśrayām). By these two (tābhyām), within
your heart and externally as well (antar-hṛdi), you will see
the planets devoid of water (lokān draṅsyasy apāvṛtān).

“What will happen with my efforts at this time? The planets like earth which I am supposed to create cannot be seen.”

Concentrate your mind (**tapah**) and worship through mantra (**vidyām**).

You will see in your heart and externally as well the planets such as earth and the inhabitants, without the covering of water.