

**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

# Part-II

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

|| 3.9.31 ||

tata ātmani loke ca  
bhakti-yuktaḥ samāhitaḥ  
draṣṭāsi mām tataṁ brahman  
mayi lokāṁs tvam ātmanaḥ

O my son! Engaged with attention in bhakti (bhakti-yuktaḥ samāhitaḥ), you will see me (tvam draṣṭāsi mām) within your mind (ātmani) and spread in all the planets (loke tataṁ). And you will see all the planets (lokān) and the jīvas (ātmanaḥ) in me (mayi).

The Lord replies to Brahma's request that he not forget the Lord when he gets absorbed in creation.

Engaged with concentration in bhakti, you will see me within yourself (**ātmani**) and in the world.

And you will see within me all the planets such as earth and all the jīvas (**ātmanah**), just as Yaśodā saw when I ate dirt.

Or, during Kṛṣṇa's appearance, you will see me spread out as the calves and cowherd boys and will see within me all the universes (lokān) and the four armed Viṣṇu forms (ātmanah).

Or you will see many forms of yourself, many Brahmās (ātmanah), within me.

|| 3.9.32 ||

yadā tu sarva-bhūteṣu  
dāruṣv agnim iva sthitam  
praticakṣīta mām loko  
jahyāt tarhy eva kaśmālam

If a person (yadā lokah) sees me (mām praticakṣīta) situated  
in all beings (sarva-bhūteṣu sthitam) just as fire is situated in  
wood (dāruṣv agnim iva), he gives up all illusion (tarhy eva  
jahyāt kaśmālam).

Brahmā prayed that he would avoid all sin during creation.

The Lord also guarantees this.

Praticaksīta means “he should see.”

Kaśmālam means illusion.



|| 3.9.33 ||

yadā rahitam ātmānam  
bhūtendriya-guṇāśayaiḥ  
svarūpeṇa mayopetaṁ  
paśyan svārājyam ṛcchati

When a person sees (yadā paśyan) that he, the jīva (ātmānam), is completely free (rahitam) from the reservoir of the guṇas in the form of the body and senses (bhūta indriya-guṇa āśayaiḥ), and has attained a relationship with me (mayā svarūpeṇa upetaṁ), he attains dāsya-rasa (svārājyam ṛcchati).

In which stage can a person attain you?

A person should be free from the receptacle of the guṇas in the form of the body and senses.

This means that the jīva should give up completely connection with the body and senses.

It does not mean that one should give up the ātmā.

~~When a person sees the self completely devoid of the senses~~  
and body and sees that the jīva has attained (**itam**) a close  
relationship (**upa**) with me, the Supreme Lord, for serving, he  
attains then existence (**rājyam**) with his Lord (**sva**), or he  
~~attains that state or actions of servant (belonging to the Lord):~~  
he attains dāsya-rasa.

Others explain the verse in another way.

Because Brahmā mentioned in his prayers both impersonal and personal forms of the Lord, this verse esoterically shows both final states.

One meaning is “When the jñānī sees that the jīva, tvam (ātmānam), becomes, in his svarūpa, one (upetam) with me, tat, then he attains liberation (svārājam).”

The other meaning is

“When a devotee sees that he is endowed with a spiritual form (cid-rupa for śānta-rasa, servant form for dāsya-rasa, form of a friend for sakhya-rasa, form of a parent for vātsalya-rasa and form of a lover for madhurya-rasa), and that I am endowed with a form as para-brahman, master, friend, son or lover, then he attains a state with his Lord as a cid-rūpa master, friend, son or lover (svārājyam).”

|| 3.9.34 ||

nānā-karma-vitānena  
prajā bahvīḥ sirsṛksataḥ  
nātmāvasīdaty asmims te  
varṣiyān mad-anugrahaḥ

In desiring to create many offspring (prajā bahvīḥ sirsṛksataḥ) while engaging in various actions (nānā-karma-vitānena), your mind will not become degraded (asmin na te ātmā avasīdaty). Rather, my mercy to you will increase (mad-anugrahaḥ varṣiyān).

~~Having taught you about jñāna, bhakti and rāsa, I give you my~~  
mercy, not just now, but for all time.

Varṣiyān means greater.

|| 3.9.35 ||

rṣim ādyam na badhnāti  
pāpiyāms tvām rajo-guṇaḥ  
yan mano mayi nirbaddham  
prajāḥ saṁsrjato 'pi te

Since your mind will be absorbed in me (yad te manah mayi nirbaddham), though you will create the offspring (prajāḥ saṁsrjatah api), you (tvām), a great sage (ādyam rsim), will not be bound by rajoguṇa (na badhnāti pāpiyān rajo-guṇaḥ).



You should not fear contamination of rajoguṇa.

In the Tenth Canto, Brahmā's illusion is not caused by rajoguṇa, but by not seeing the most auspicious form of great sweetness.

That will be explained at that time.

|| 3.9.36 ||

jñāto 'ham bhavatā tv adya  
durvijñeyo 'pi dehinām  
yan mām tvam manyase 'yuktaṁ  
bhūvendriya-guṇātmabhiḥ

Though I cannot be understood by material beings (dehinām durvijñeyah api), you have known me (tvam aham jñātaḥ) today (adya), because you understand (yad tvam manyase) that my form (mām) is not made of (ayuktaṁ) material elements, material senses, or material guṇas (bhūta-indriya-guṇa), nor is it a jīva (ātmabhiḥ).

Since, you see that I, though possessing a form, do not have a form made of material elements like earth, nor senses in the mode of passion, nor of any material gunas, nor that I am just a jīva, since you understand that I am directly the Supreme Brahman, you know me today.

Here the Lord says that understanding his body to be eternity knowledge and bliss is knowledge, and thinking his body is material is ignorance.

|| 3.9.37 ||

tubhyaṃ mad-vicikitsāyām  
ātmā me darśito ('bahih)  
nālena salile mūlam  
puṣkarasya vicinvataḥ

While you were searching in the water (tubhyaṃ salile vicinvataḥ) for the base of the lotus by going down the stem (puṣkarasya nālena mūlam), with an inquiry concerning me (mad-vicikitsāyām), I revealed my spiritual form to make you successful (ātmā me darśitaḥ abahih).

You are the proof that since my form can only be seen my inconceivable desire, it cannot actually be perceived by material eye.

I have shown my spiritual form (**ātmā**) in your heart (**abahiḥ**) to make you successful (**tubhyam**).

Or the word can be taken as **bahiḥ**, and thus the meaning is “I have shown my form even externally.”

For the Gopala-tāpanī Upaniṣad says gopaveśo me purastād  
āvīrvabhūva: the Lord appeared before me in the dress of a  
cowherd.

Or tubhyam can express the dative case, while the verb  
expresses giving.

Thus the meaning is “I showed my form to you.”

When?

I revealed my form when you were searching the base of the lotus with inquiry about me: does this lotus have a foundation or not?

Actually, the cause of seeing me is not the worship or the meditation because these are not mentioned here at all.

The cause of seeing me is my desire only.

One should understand that the Lord revealed to Brahmā this confidential conclusion.



|| 3.9.38 ||

yac cakarthāṅga mat-stotram  
mat-kathābhyudayāṅkitam  
yad vā tapasi te niṣṭhā  
sa eṣa mad-anugrahaḥ

O Brahmā (aṅga)! Whatever praise (mat-stotram) describing my appearance and activities (mat-kathā abhyudaya aṅkitam) you have uttered (yad cakartha) and whatever steadiness you attained in meditation (yad vā tapasi te niṣṭhā), all that (sah) and what you will accomplish (eṣah), is my mercy only (mad-anugrahaḥ).

Even your ability to praise me was by my mercy only.

The praising that you did (**caḥartha**) and everything else done (**saḥ**), and everything now to be done (**eṣaḥ**) is only my mercy.

And what you are to do, that also understand as my mercy.

|| 3.9.39 ||

prīto 'ham astu bhadraṁ te  
lokānām vijayecchayā  
yad astauṣīr guṇamayam  
nirguṇam mānuvarṇayan

I am pleased (prītaḥ aham) that you praised me (mām anuvarṇayan), recognizing me (yad astauṣīh) to be the possessor of spiritual qualities (guṇamayam) and to be devoid of material qualities (nirguṇam), when you desired to create successful progeny (lokānām vijaya icchayā). Let there be auspiciousness for you (bhadraṁ astu te)!

I am intensely pleased with bhakti, which arises from my mercy. See my astonishing skill!

With a desire that the progeny you create would be victorious, you praised me by saying that I had a form with an ocean of wondrous qualities, and also described that I was devoid of material qualities like sattva-guṇa.

I am pleased with that.

Let there be auspiciousness even for those who praise me for having qualities like sattva-guṇa in the form of Nārāyaṇa.

④ > ③ > ② > ①

But I am not pleased with those who say I have no qualities.  
Let there not be auspiciousness for them.

① There NO God (atleists)

② Lord has no form.

③ Lord has a form made of material modes

④ The Lord has a form which is completely SPIRITUAL