Śrīmad-Bhāgavatam

Canto Three

With the Sārārtha-darśinī commentary

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Canto Three – Chapter Nine

Brahmā's Prayers

Brahmā's Prayers for Creative Energy

Part-II

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

|| 3.9.40 || ya etena pumān nityam stutvā stotreņa mām bhajet tasyāśu samprasīdeyam sarva-kāma-vareśvarah

Be<u>stower of all desires and benedictions</u> (<u>sarva-kāma-vara</u> <u>iśvaraḥ</u>), I will be pleased with (tasya āśu samprasīdeyaṁ) whoever (yah pumān) worships me (nityaṁ māṁ bhajet) by the verses spoken by you (<u>etena stutvā stotreṇa</u>). || 3.9.41 || p<u>ūrtena tapasā yajñair</u> d<u>ānair yoga-samādhinā</u> r<u>āddham niḥśreyasam pumsām</u> mat-prītis tattvavin-matam

The result that men attain (pumsām niḥśreyasam rāddham) by pious acts, austerity, sacrifices (pūrtena tapasā yajñaih), charities, and concentration in yoga (dānair yoga-samādhinā) should be pleasing to me (mat-prītih). This is the opinion of the knowers of truth (tattvavid-matam). There is nothing better than pleasing me.

Whatever results (nihśreyasam) are achieved by pious acts, austerity, sacrifice, charity or concentration in yoga, are not results at all without pleasing me.

The knowers of truth perform these pious acts to please me.

They desire to please me; they do not desire to make me the object of their pleasure.

I am pleased with such persons who perform bhakti with sattva-guna. I give them liberation.

[Note:] Th<u>ose with karma-miśra</u> –bhakti achieve sālokya, sārūpya etc. w<u>ithout direct service</u>. Th<u>ose with jñāna-miśra-bhakti</u> achieve śāntarasa.] || 3.9.42 || aham ātmātmanām dhātaḥ preṣṭhaḥ san preyasām api ato mayi ratim kuryād dehādir yat-kṛte priyah

O Brahmā (dhātaḥ)! I am the soul in all the living beings (aham ātmanām ātmā). Among all dear things I am the dearest object to the living beings (presthaḥ san preyasām api). For this reason the body and family are dear to a person (deha ādih yat-kṛte priyaḥ). Therefore one should have love for me (atāh mayi ratim kuryād). That Lord has indicated that he is very dear to those who have pure bhakti without material gunas.

But I alone should also be dearest to all jīvas.

They should hold me dear. This is an injunction.

I am the soul (ātmā), the Paramātmā, of all the jīvas (ātmanām).

For this reason (yat-krte) body and family become dear to a person.

Affection for wife and sons is based on one's body.

Affection for one's own body is based on the jīva within the

body.

Affection for the jīva is based on the Paramātmā.

Affection for Paramātmā is natural.

The affection for the jīva and the preceding items is figurative only, and the affection for each item is successively less.

But how can you make a command and say "The jīva should act with rati for me."

Rati is something which is to be attained.

The command is uttered to act when rati does not exist. The answer is as follows.

The jīva is fit for māyā, but not the Paramātmā.

Humans who have fallen into māyā's bondage experience objects of māyā. But even for the jīva, māyā is only superimposed.

<u>Though natural affection for Paramātmā exists</u>, because of lack of experience of <u>Paramātmā</u>, the jīva does not have affection for Paramātmā.

He is like a wealthy merchant who does not know that he possesses wealth and thus acts like a poor man.

Thus it is enjoined that the jīva should have affection. It is an injunction.

However, though Paramātmā is dearest, it is seen that even though the jñānīs may realize him directly, there is no rati for Paramātmā and prema does not develop.

F<u>or the devotees alone</u>, Par<u>amātmā, e</u>xisting in all time and space, is the dearest. This is not so for the jnānīs.

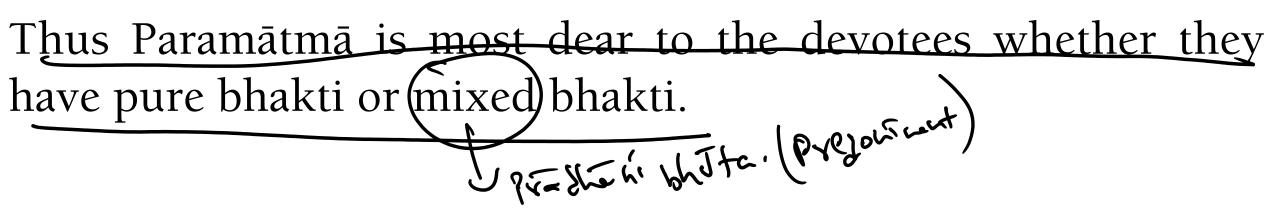
Though the sun dispels the pain of cold and gives happiness to the eye with light, and <u>though this is experienced by all</u>, some people do not appreciate this. This is because they have no attachment for the sun.

And though the sun gives happiness to them, it is also indifferent to them.

The jnānīs do not rejoice in the Brahman though it gives happiness of realizing the self and destroys ignorance, because they do not have great attachment to it. Brahman also, giving them realization of the impersonal aspect, is indifferent to them.

When devotee of the sun god, whether having vision or blind, sees the sun who is satisfied by his devotion, as having hands and feet, along with chariot and horses, he brings the sun under his control by his devotion.

Si<u>milarly</u>, the jīva, whether liberated or in bondage, delights in the Paramātmā with realization of his qualities, and brings Paramātmā under his control by his devotion.



However) Paramātmā is not most dear to the jñānīs with a small amount of bhakti.

Thus when the Paramātmā himself says "One should show affection for me" it should be considered in relation to the devotee only.

Or, the sentence can mean "For this reason (atah) one should show affection for me, the result of which (yad-krte) is that the intelligent man will have affection for the body (dehādiḥ priyaḥ), using the body and senses to perfect bhakti."

Such persons do not hanker for liberation.

|| 3.9.43 || sarva-veda-mayenedam ātmanātmātma-yoninā prajāh srja yathā-pūrvam yāś ca mayy anuśerate

Create the offspring (prajāḥ srja) who will be obedient to me and have devotion for me (yāh mayy anuśerate) as in the previous day (yathā-pūrvam), by your body composed of all the Vedas (sarva-veda-mayena idam ātmanā), whose source is me (ātma-yoninā). You prayed that you should not forget the Vedas.

Your body will be filled with the Vedas.

You will not forget the Vedas.

Now (idam) you (ātmā) should create the progeny by your body (ātmanā) whose source is I (ātma-yoninā), as you did in the previous day.

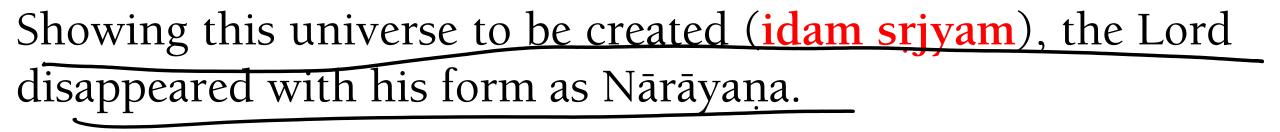
Create the progeny who are obedient to me and have bhakti.

The word **ca** indicates bhakti.

This means that creating would be easy, since it would involve simply manifesting the various bodies.

|| 3.9.44 || <u>maitreya uvāca</u> tasmā evam jagat-srastre pradhāna-purusesvarah vyajyedam svena rūpeņa kañja-nābhas tirodadhe

Maitreya said: The Lord of matter and the jīvas (pradhānapuruṣa īśvaraḥ), with lotus navel (kañja-nābhah), showing in this way the universe to be created (evam idam vyajya) to Brahmā (jagat-srastre), then (tasmā) disappeared with his form (svēna rūpeṇa tirodadhe).



In the first day of Brahmā (Brāhma-kalpa) the Lord-recited the four essential Bhāgavatam verses starting with aham evāsam evāgre. (SB 2.9.32-35)

In the Padma-kalpa (the last day of the previous half of Brahmā's life), the Lord also taught four essential verse in the form of verses 32, 33, 41 and 42 of this chapter. Cataly Sloki recitation Lezlechel Gh the 1st birthdy of orchieji

This is the opinion of some.

Thus ends the commentary on Ninth Chapter of the Third Canto of the Bhagavatam for the pleasure of the devotees, in accordance with the previous ācāryas.

These instructions are Leffering on the 51st birthdey.