

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

Part-II

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

|| 3.9.40 ||

ya etena pumān nityam
stutvā stotreṇa mām bhajet
tasyāśu samprasīdeyam
sarva-kāma-vareśvaraḥ

Bestower of all desires and benedictions (sarva-kāma-vara
īśvaraḥ), I will be pleased with (tasya āśu samprasīdeyam)
whoever (yah pumān) worships me (nityam mām bhajet) by
the verses spoken by you (etena stutvā stotreṇa).

|| 3.9.41 ||

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddham niḥśreyasaṁ puṁsām
mat-prītiḥ tattvavin-matam

The result that men attain (puṁsām niḥśreyasaṁ rāddham)
by pious acts, austerity, sacrifices (pūrtena tapasā yajñair),
charities, and concentration in yoga (dānair yoga-samādhinā),
should be pleasing to me (mat-prītiḥ). 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, austerities, 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-guṇa. I give them liberation.

[Note: Those with karma-miśra -bhakti achieve sālōkya, sārūpya etc. without direct service. Those with jñāna-miśra-bhakti achieve śānta-rāsa.]

|| 3.9.42 ||

aham ātmātmanām dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratim kuryād
dehādir yat-kṛte priyaḥ

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 (preṣṭhaḥ 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 (ataḥ mayi ratim kuryād).

That Lord has indicated that he is very dear to those who have
pure bhakti without material guṇas.

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-kr̥te**) 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.

Though natural affection for Paramātmā exists, because of lack of experience of Paramātmā, 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.

For the devotees alone, Paramātmā, existing in all time and space, is the dearest. This is not so for the jñānīs.

Though the sun dispels the pain of cold and gives happiness to the eye with light, and though this is experienced by all, 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 jñānīs 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.

Similarly, 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.

Thus Paramātmā is most dear to the devotees whether they have pure bhakti or (mixed) bhakti.

↓ pradhēhī bhāta. (prejovant)

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 (ataḥ) one should show affection for me, the result of which (yad-krte) is that the intelligent man will have affection for the body (dehādiḥ priyah), using the body and senses to perfect bhakti.”

Such persons do not hanker for liberation.

|| 3.9.43 ||

sarva-veda-mayenedam
ātmanātmātma-yoninā
prajāḥ sṛja yathā-pūrvam
yāś ca mayy anuśerate

Create the offspring (prajāḥ sṛja) who will be obedient to me and have devotion for me (yāḥ 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.

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

|| 3.9.44 ||

maitreya uvāca

tasmā evaṁ jagat-sraṣṭre

pradhāna-puruṣeśvaraḥ

vyajyedaṁ svena rūpeṇa

kañja-nābhas tirodadhe

Maitreya said: The Lord of matter and the jīvas (pradhāna-puruṣa īśvaraḥ), with lotus navel (kañja-nābhah), showing in this way the universe to be created (evaṁ idaṁ vyajya) to Brahmā (jagat-sraṣṭre), then (tasmā) disappeared with his form (svena rūpeṇa tirodadhe).

Showing this universe to be created (**idam srjyam**), the Lord disappeared with his form as Nārāyaṇa.

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 Pādma-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.

This is the opinion of some.

Caṭuḥ Śloki recitation
karma on the 1st birthday
of Brahmā
↓
these instructions are karma
on the 5th birthday.

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