



श्रीमद्भागवत का यह सार  
भगवद् भक्ति ही आधार

# श्रीमद्भागवत रसिक कुटुंब ब्रह्मा स्तुति (भा०म० 3.9)



कर घोर तपस्या ब्रह्मा हर्षे, नारायण के तत्व को जान ।  
सृष्टि सृजन को होकर तत्पर, पद्मज करते प्रभु गुणगान ।

नारायणं(न) नमस्कृत्य, नरं(ञ) चैव नरोत्तमम् ।

देवीं(म्) सरस्वतीं(वँ) व्यासं(न), ततो जयमुदीरयेत्

nārāyaṇam(n) namaskṛtya, naram(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṅ) vyāsam(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम् ।

प्रणामो दुःखशमनस्, तं(न) नमामि हरिं(म्) परम्

nāmasaṅkīrtanam(ṅ) yasya, sarvapāpaprāṇāśanam

praṇāmo duḥkhaśamanas, taṁ(n) namāmi hariṁ(m) param

श्रीमद्भागवतमहापुराणम्

तृतीयः(स्) स्कन्धः

अथ नवमोऽध्यायः

Śrīmadbhāgawatamahāpurāṇam

trītiyaḥ(s) skandhaḥ

..atha navamo'dhyāyaḥ ..

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां(न),

नं ज्ञायते भगवतो गतिरित्यवद्यम् ।  
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं(म्),  
मायागुणव्यतिकराद्यदुरुर्विभासि ॥ 1 ॥

brahmovāca

jñāto'si me'dya sucirānnanu dehabhājāṃ(n)

nā jñāyate bhagavato gatirityavādyam .

nānyattvadāsti bhagavannapi tanna śuddhaṃ(m)

māyāguṇavyatikarādyadururvibhāsi .. 1..

sucirān+ nanu, gatiritya+ vadyam, nānyat+ tvadasti

māyāguṇa+ vyatikarā+ dyadurur+ vibhāsi

Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond You. If there is anything supposedly superior to You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

रूपं(यँ) यदेतदवबोधरसोदयेन,  
शश्वन्नित्ततमसः(स) सदनुग्रहाय ।  
आदौ गृहीतमवतारशतैकबीजं(यँ),  
यन्नाभिपद्मभवनादहमाविरासम् ॥ 2 ॥

rūpaṃ(ṽ) yadetadavabodharasodayena

śāśvannivṛttatamasah(s) sadanūgrahāya .

ādau gṛhītamavatāraśataikabījaṃ(ṽ)

yannābhipādmabhavanādahamāvirāsam .. 2..

yade+ tadavabo+ dharaso+ dayena, śāśvan+ nivṛtta+ tamasaḥ(s)

gṛhī+ tamavatā+ raśatai+ kabījaṃ(ṽ), yannā+ bhipadmabhavanā+ dahamā+ virāsam

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

नातः(फ) परं(म) परम यद्भवतः(स) स्वरूप-  
मानन्दमात्रमविकल्पमविद्धवर्चः ।  
पश्यामि विश्वसृजमेकमविश्वमात्मन्,  
भूतेन्द्रियात्मकमदस्त उपाश्रितोऽस्मि ॥ 3 ॥

nātaḥ(ph) paraṁ(m) parama yādbhavataḥ(s) svarūpa-  
mānāndamātramavikalpamavidhavarcaḥ .  
paśyāmi viśvasṛjamekamaviśvamātman  
bhūtendriyātmakamadāsta upāśrito'smi .. 3..

mānandamā+ tramavikalpa+ maviddhavarcaḥ,

viśva+ sṛjame+ kamaviśva+ mātman, bhūtendriyāt+ makamadasta

O my Lord,I do not see a form superior to Your present form of eternal bliss and knowledge.In Your impersonal Brahman effulgence in the spiritual sky,there is no occasional change and no deterioration of internal potency.I surrender unto You because whereas I am proud of my material body and senses,Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

तद्वा इदं(म) भुवनमङ्गल मङ्गलायं,  
ध्याने स्म नो दर्शितं(न) त उपासकानाम् ।  
तस्मै नमो भगवतेऽनुविधेम तुभ्यं(यँ),  
योऽनादृतो नरकभाग्भिरसत्प्रसङ्गैः ॥ 4 ॥

tādvā idaṁ(m) bhuvanamaṅgala maṅgalāyaṁ  
dhyāne sma no darśitaṁ(n) ta upāsakānām .  
tāsmāi namo bhagavate'nuvidhema tūbhyaṁ(ṽ)  
yo'nādṛto narakabhāgbhīrasatprasāṅgaiḥ .. 4..

narakabhāg+ bhīrasat+ prasāṅgaiḥ

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

ये तु\* त्वदीयचरणाम्बुजकोशगन्धं(ञ्),  
जिघ्रन्ति\* कर्णविवरैः(श) श्रुतिवातनीतम् ।  
भक्त्या गृहीतचरणः(फ़) परया च तेषां(न्),  
नापैषि नाथ हृदयाम्बुरुहात्स्वपुं(म्)साम् ॥ 5 ॥  
ye tu\* tvadiyacaraṇāmbujakośagāndhaṃ(ñ)  
jighrānti karṇavivaraiḥ(ś) śrutivātanītam .

bhaktyā gṛhītacaraṇaḥ(ph) parayā ca teṣāṃ(n)  
nāpaiṣi nātha hṛdayāmburuhātsvapum(m)sām .. 5..  
tvadī+ yacaraṇām+ bujako+ śagandhaṃ(ñ), śrutivā+ tanītam  
hṛdayām+ buruhāt+ svapum(m)sām

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.

तावद्भयं(न्) द्रविणदेहसुहृन्निमित्तं(म्),  
शोकः(स्) स्पृहा परिभवो विपुलश्च लोभः ।  
तावन्ममेत्यसदवग्रह आर्तिमूलं(यँ),  
यावन्न तेऽङ्घ्रिमभयं(म्) प्रवृणीत लोकः ॥ 6 ॥  
tāvādbhayaṃ(n) draviṇadehasuhr̥nnimittaṃ(m)  
śokaḥ(s) sprhā paribhavo vipulaśca lōbhaḥ .  
tāvānmametyasadavāgraha ārtimūlaṃ(ṃ)  
yāvanna te'ṅghrimabhayaṃ(m) pravṛṇīta lokaḥ .. 6..

draviṇade+ hasuhr̥n+ nimittaṃ(m), tāvan+ mamet+ yasadava+ graha  
te'ṅghri+ mabhayaṃ(m)

O my Lord, the people of the world are embarrassed by all material anxieties — they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of “my” and “mine.” As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

दैवेन ते हतधियो भवतः(फ) प्रसङ्गात्,  
सर्वाशुभोपशमनाद्विमुखेन्द्रिया ये ।  
कुर्वन्ति कामसुखलेशलवाय दीना,  
लोभाभिभूतमनसोऽकुशलानि शंश्वत् ॥ 7 ॥

daivena te hatadhiyo bhavataḥ(ph) prasāṅgāt  
sarvāśubhopaśamanādvimukhendriyā ye .  
kurvānti kāmasukhaleśalavāya dīnāḥ  
lobhābhibhūtamanaso'kuśalāni śāśvat .. 7..

sarvāśubho+ paśamanā+ dvimukhendriyā, kā+ masukhale+ śalavāya

lobhābhibhū+ tamanaso'+ kuśalāni

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortunate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

क्षुत्तृत्रि धातुभिरिमा मुहुरर्द्यमानाः(श),  
शीतोष्णवातवरषैरितरेतराच्च ।  
कामाग्निनाच्युत रुषा च सुदुभरिण,  
सम्पश्यतो मन उरुक्रम सीदते मे ॥ 8 ॥

kṣuttrī tridhātubhirimā muhurardyamānāḥ(ś)  
śītoṣṇavātavaṛṣairitaretarācca .  
kāmāgninācyuta ruṣā ca sudurbhareṇa  
sāmpāśyato mana urūkrama sīdate me .. 8..

Muhurar+ dyamānāḥ(ś), śītoṣṇavā+ tavaṛṣai+ ritare+ tarācca

Kāmāgninā+ cyuta

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

यावत्पृथक्त्वमिदमात्मन इन्द्रियार्थ-  
मायाबलं(म्) भगवतो जन ईश पश्येत् ।  
तावन्न सं(म्)सृतिरसौ प्रतिसं(ङ्)क्रमेत\*,  
व्यर्थापि दुःखनिवहं(वँ) वहती क्रियार्था ॥ 9 ॥

yāvātpṛthaktvamidamātmana indriyārtha-  
māyābalaṃ(m) bhagavato jana īśa pāśyet .  
tāvanna saṃ(m)sṛtirasau pratisaṃ(ṅ)krametā\*  
vyarthāpi duḥkhanivahaṃ(ṅ) vahaatī kriyārthā .. 9..

**yāvat+ pṛthak+ tvami+ damāt+ mana**

O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

अह्न्यापृतार्तकरणा निशि निः(श)शयाना,  
नानामनोरथधिया क्षणभग्ननिद्राः ।  
दैवाहतार्थरचना ऋषयोऽपि देव,

युष्मत्प्रसङ्गविमुखा इह सं(म्)सरन्ति ॥ 10 ॥

ahnyāpṛtārtakaraṇā niśi niḥ(ś)śayānā  
nānāmanorathadhiyā kṣaṇabhāgnanidrāḥ .

daivāhatārtharacanā ṛṣayo'pi deva

yuṣmatprasāṅgavimukhā iha saṃ(m)sarānti .. 10..

**Ahnyā+ pṛtārta+ karaṇā, nānāmano+ rathadhiyā,**

**Daivā+ hatārtha+ racanā, yuṣmat+ prasaṅga+ vimukhā**

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

त्वं(म्) भावयोगपरिभावितहृत्सरोज,  
आस्से श्रुतेक्षितपथो ननु नाथ पुं(म्)साम् ।

यद्यद्विद्या त उरुगाय विभावयन्ति,

तत्तद्वपुः(फ़) प्रणयसे सदनुग्रहाय ॥ 11 ॥

tvam(m) bhāvayogaparibhāvitahṛtsaroja

āsse śrutekṣitapatho nanu nātha puṃ(m)sām .

yādyāddhiyā ta urugāya vibhāvayānti

tattādvapuḥ(ph) praṇayase sadanūgrahāya .. 11..

**bhāvayo+ gaparibhā+ vitahṛt+ saroja, śrute+ kṣitapatho**

**yadyad+ dhiyā, tat+ tad+ vapuḥ(ph)**

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

नातिप्रसीदति तथोपचितोपचारै-

राराधितः(स) सुरगणैर्हृदि बद्धकामैः ।

यत्सर्वभूतदययासदलभ्ययैको,

नानाजनेष्ववहितः(स) सुहृदन्तरात्मा ॥ 12 ॥

nātiprasīdati tathopacitopacārai-

rārādhitaḥ(s) suragaṇairhṛdi baddhakāmaiḥ .

yātsarvabhūtadayayāsadalābhyayaiko

nānājaneṣvavahitaḥ(s) suhṛdāntarātmā .. 12..

**tatho+ pacito+ pacārai, yatsarva+ bhūtadayayā+ sadalabhya+ yaiko**

**nana+ janeṣ+ vavahitaḥ(s), suhṛdan+ tarātmā**

My Lord, You are not very much satisfied by the worship of the demigods, who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the nondevotee.

पुं(म)सामतो विविधकर्मभिरध्वराद्यैर्-

दानेन चोग्रतपसा व्रतचर्यया च ।

आराधनं(म्) भगवतस्तव सत्क्रियार्थो,  
धर्मोऽर्पितः(ख) कर्हिचिद्ध्रियते न यत्र ॥ 13 ॥  
puṃ(m)sāmato vividhakarmabhirādhvarādyair  
dānena cogratapasā vratacaryayā ca .  
ārādhanam(m) bhagavatāstava satkriyārtho  
dharmo'rpitaḥ(kh) karhiciddhriyate na yātra .. 13..

**vividhakarma+ bhiradhvarā+ dyair, karhicid+ dhriyate**

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

शश्वत्स्वरूपमहसैव निपीतभेद-  
मोहाय बोधधिषणाय नमः(फ) परस्मै ।  
विश्वोद्भ्रवीस्थितिलयेषु निमित्तलीला-  
रासाय ते नम इदं(ञ) चकृमेश्वराय ॥ 14 ॥  
śāśvatsvarūpamahasaiva nipītabheda-  
mohāya bodhadhiṣaṇāya namaḥ(ph) parāsmāi .  
viśvodbhavāsthīlayeṣu nimittalīlā-  
rāsāya te nama idaṃ(ñ) cakṛmeśvarāya .. 14..

**śāśvat+ svarū+ pamahasaiva, viśvod+ bhavasthiti+ layeṣu**

Let me offer my obeisances unto the Supreme Transcendence, who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who by His pastimes enjoys the creation, maintenance and dissolution of the cosmic manifestation.

यस्यावतारगुणकर्मविडम्बनानि,  
नामानि येऽसुविगमे विवशा गृणन्ति ।  
ते नैकजन्मशमलं(म्) सहसैव हित्वा,  
सं(यँ)यान्त्यपावृतमृतं(न्) तमजं(म्) प्रपद्ये ॥ 15 ॥



yāsyāvātāraguṇakarmavidāmbanāni  
 nāmāni ye'suvigame vivaśā grṇānti .  
 te naikajānmaśamalaṃ(m) sahasaiva hitvā  
 saṃ(ṽ)yāntyapāvṛtamṛtaṃ(n) tamajaṃ(m) prapādye .. 15..  
 yasyā+ vatā+ raguṇakarma+ vidāmbanāni, naikajan+ maśamalaṃ(m)  
 saṃ(ṽ)yān+ tyapā+ vṛtamṛtaṃ(n)

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail.

यो वा अहं(ञ) च गिरिशंश्च विभुः(स्) स्वयं(ञ) च,  
 स्थित्युद्भवप्रलयहेतव आत्ममूलम् ।  
 भित्त्वा त्रिपाद्वृध एक उरुप्ररोहस्-  
 तस्मै नमो भगवते भुवनद्रुमाय ॥ 16 ॥  
 yo vā ahaṃ(ñ) ca giriśāśca vibhuḥ(s) svayaṃ(ñ) cā  
 sthityūdbhavāpralayahetava ātmamūlam .  
 bhittvā tripādvavṛdha eka urūprarohās-  
 tāsmāi namo bhagavate bhuvanādrumāya .. 16..  
 sthityud+ bhava+ pralaya+ hetava

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks — as me, Śiva and You, the Almighty- for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

लोको विकर्मनिरतः(ख) कुशले प्रमत्तः(ख),  
 कर्मण्ययं(न्) त्वदुदिते भवदर्चने स्वे ।  
 यस्तावदस्य बलवानिह जीविताशां(म्),  
 संद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै ॥ 17 ॥  
 loko vikarmanirataḥ(kh) kuśale pramattaḥ(kh)  
 karmaṇyayaṃ(n) tvadudite bhavadarcane sve .

yāstāvādāsyā balavāniha jīvitāśāṃ(m)  
sādyāśchinattyanimiṣāya namo'stu tāsmāi .. 17..

**bhavadar+ cane, sadya+ śchinattya+ nimiṣāya**

People in general all engage in foolish acts, not in the really beneficial activities enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

यस्माद्भिभेम्यहमपि द्विपरार्धधिष्य-  
मध्यासितः(स) सकललोकनमस्कृतं(यँ) यत् ।  
तेपे तपो बहुसवोऽवरुरुत्समानंस्-  
तस्मै नमो भगवतेऽधिमखाय तुभ्यम् ॥ 18 ॥

yāsmādbibhemyahamapi dviparārdhadhiṣṇya-  
mādhyāsitaḥ(s) sakalalokanamāskṛtaṃ(ṽ) yat .

tepe tapo bahusavo'varurutsamānās-

tāsmāi namo bhagavate'dhimakhāya tubhyam .. 18..

**yasmād+ bibhem+ yahamapi, dviparārdha+ dhiṣṇya**

**sakalalo+ kanamas+ kṛtaṃ(ṽ), bahusavo'+ varurut+ samānas**

Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

तिर्यङ्गनुष्यविबुधादिषु जीवयोनिषु-  
वात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।  
रेमे निरंस्तरतिरप्यवरुद्धदेहंस्-  
तस्मै नमो भगवते पुरुषोत्तमाय ॥ 19 ॥

tiryaṅmanuṣyavibudhādiṣu jīvayoniṣu-  
vātmecchayā''tmakṛtasetuparīpsayā yaḥ .

reme nirāstaratirāpyavaruddhadehās-

**tāsmāi namo bhagavate puruṣottamāya .. 19..**

**tiryāṅ+ manuṣya+ vibudhādiṣu, vātmec+ chayā''tmakṛtase+ tuparīp+ sayā  
niras+ taratirap+ yavaruddhadeha**

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या,

निद्रामुवाह जठरीकृतलोकयात्रः ।

अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां(म्),

भीमोर्मिमालिनि जनस्य सुखं(वँ) विवृण्वन् ॥ 20 ॥

yo'vidyayānupahato'pi daśārdhavrṭtyā

nīdrāmuvāha jaṭharīkṛtalokayātraḥ .

āntarjale'hikaśīpūsparśānukūlām(m)

bhīmormimālini janāsya sukhaṃ(ṽ) vivṛṇvan .. 20..

yo'vidyayā+ nupahato'pi, jaṭharī+ kṛtalo+ kayātraḥ

antarjale'+ hikaśīpus+ parśā+ nukūlām(m), bhīmor+ mimā+ lini

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

यन्नाभिपद्मभवनादहमासमीड्य,

लोकत्रयोपकरणो यदनुग्रहेण ।

तस्मै नमस्त उदरस्थभवाय योग-

निद्रावसानविकसन्नलिनेक्षणाय ॥ 21 ॥

yannābhipādmabhavanādahamāsamīḍya

lokātrayopakaraṇo yadanūgrahaṇa .

tāsmāi namāsta udarāsthabhavāya yoga-

<sup>\*</sup>nidrāvasānavikasannalīnekṣaṇāya .. 21..

yannā+ bhīpadma+ bhavanā+ dahamā+ samīḍya, lokatrayo+ pakaraṇo

udaras+ thabhavāya, nidrāvasā+ navikasan+ nalīne+ kṣaṇāya

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are open like blossoming lotuses in the morning.

सोऽयं(म्) समस्तजगतां(म्) सुहृदेक आत्मा,

सत्त्वेन यन्मृडयते भगवान् भगेन ।

तेनैव मे दृशमनुस्पृशताद्यथाहं(म्),

स्रक्ष्यामि पूर्ववदिदं(म्) प्रणतप्रियोऽसौ ॥ 22 ॥

so'yaṃ(m) samāstajagatāṃ(m) suhr̥deka ātmā

sattvena yānmṛdayate bhagavān bhagena .

tenaiva me dṛśamanūspr̥śatādyathāhaṃ(m)

sraṅkṣyāmi pūrvavadidaṃ(m) praṇatapriyo'sau .. 22..

dṛśamanus+ pṛśatā+ dyathāhaṃ(m)

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I, as before, may be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

एषं प्रपन्नवरदो रमयाऽऽत्मशक्त्या,

यद्यत्करिष्यति गृहीतगुणावतारः ।

तस्मिन् स्वविक्रममिदं(म्) सृजतोऽपि चेतो,

युञ्जीत कर्मशमलं(ञ्) च यथा विजह्याम् ॥ 23 ॥

eṣāṃ prapannavarado ramayā''tmaśaktyā

yadyatkarīṣyati gr̥hītaguṇāvatārah .

tāsmiṃ svavīkramamidaṃ(m) sṛjato'pi ceto

yūñjīta karmaśamalaṃ(ñ) ca yathā vijahyām .. 23..

gr̥hī+ taguṇā+ vatārah

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

नाभिहृदादिह सतोऽम्भसि यस्य पुं(म)सो,  
 विज्ञानशक्तिरहमासमनन्तशक्तेः ।  
 रूपं(वँ) विचित्रमिदमस्य विवृण्वतो मे,  
 मा रीरिषीष्ट निगमस्य गिरां(वँ) विसर्गः ॥ 24 ॥

nābhihradādiha sato'mbhasi yasya puṃ(m)so  
 vijñānaśaktirahamāsamantaśakteḥ .  
 rūpaṃ(ṽ) vicitramidamasya vivṛṇvato me  
 mā rīriṣīṣṭa nigamaśya girāṃ(ṽ) visargaḥ .. 24..

**vijñā+ naśakti+ rahamā+ saman+ taśakteḥ, vicitra+ mida+ masya**

The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.

सोऽसावदभ्रकरुणो भगवान् विवृद्ध-  
 प्रेमास्मितेन नयनाम्बुरुहं(वँ) विजृम्भन् ।  
 उत्थाय विश्वविजयाय च नो विषादं(म),  
 माध्व्या गिरापनयतात्पुरुषः(फ़) पुराणः ॥ 25 ॥  
 so'sāvadābhrakaruṇo bhagavān vivṛddhā-  
 premāsmitena nayanāmburuhaṃ(ṽ) vijṛmbhan .  
 ūthāya viśvavijayāya ca no viṣādaṃ(m)  
 mādhyā girāpanayatātpuruṣaḥ(ph) purāṇaḥ .. 25..

**so'sā+ vada+ bhrakaruṇo, premas+ mitena, nayanām+ buruhaṃ(ṽ)**

**girā+ panayatāt+ puruṣaḥ(ph)**

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

मैत्रेय उवाच

स्वसंभवं(न) निशाम्यैवं(न), तपोविद्यासमाधिभिः ।

यावन्मनो वचः(स) स्तुत्वा, विरराम स खिन्नवत् ॥ 26 ॥

maitreya uvāca

svasāmbhavaṃ(n) niśāmyaivaṃ(n), tapovidyāsamādhībhīḥ .

yāvānmano vacaḥ(s) stūtvā, virarāma sa khinnavat .. 26..

**tapo+ vidyā+ samādhībhīḥ**

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus having prayed, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

अथाभिप्रेतमन्वीक्ष्य, ब्रह्मणो मधुसूदनः ।

विषण्णचेतसं(न) तेन, कल्पव्यतिकराम्भसा ॥ 27 ॥

athābhipretamānvīkṣya, brahmaṇo madhusūdanaḥ .

viṣaṅṅacetasaṃ(n) tena, kālpavyatikarāmbhasā .. 27..

**athā+ bhīpre+ taman+ vīkṣya, kalpa+ vyati+ karāmbhasā**

लोकसं(म)स्थानविज्ञान, आत्मनः(फ) परिखिद्यतः ।

तमाहागाधया वाचा, कश्मलं(म) शमयन्निव ॥ 28 ॥

lokasaṃ(m)sthānavijñāna, ātmanaḥ(ph) parikhidyataḥ .

tamāhāgādhayā vācā, kaśmalaṃ(m) śamayanniva .. 28..

**lokasaṃ(m)sthā+ navijñāna, tamāhā+ gādhayā, śamayan+ niva**

The Lord saw that Brahmā was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahmā, and thus He spoke in deep, thoughtful words, removing all the illusion that had arisen.

श्रीभगवानुवाच

मा वेदगर्भ गास्तन्द्रीं(म), सर्ग उद्यममावह ।

तन्मयाऽऽपादितं(म्) ह्यग्रे, यन्मां(म्) प्रार्थयते भवान् ॥ 29 ॥

śrībhagavānuvāca

mā vedagarbha gāstandrīm(m), sarga ūdyamamāvaha .

tānmayā''pāditam(m) hyāgre, yānmām(m) prārthayate bhavān .. 29..

udya+ mama+ vaha

The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

भूयस्त्वं(न्) तप आतिष्ठ, विद्यां(ञ्) चैव मदाश्रयाम् ।

ताभ्यामन्तर्हृदि ब्रह्मन्, लोकान् द्रक्ष्यस्यपावृतान् ॥ 30 ॥

bhūyāstvam(n) tapa ātiṣṭha, vidyām(ñ) caiva madāśrayām .

tābhyāmāntarhṛdi brahman, lokān drakṣyasypāvṛtān .. 30..

tābhyā+ mantar+ hṛdi, drakṣyas+ yapā+ vṛtān

O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor. By these actions you will be able to understand everything from within your heart.

तत आत्मनि लोके च, भक्तियुक्तः(स्) समाहितः ।

द्रष्टासि मां(न्) ततं(म्) ब्रह्मन्- मयि लोकां(म्)स्त्वमात्मनः ॥ 31 ॥

लोकां(म्)स्+ त्वमात्मनः

tata ātmani loka ca, bhaktiyuktaḥ(s) samāhitaḥ .

draṣṭāsi māṁ(n) tataṁ(m) brah- man mayi lokāṁ(m)stvamātmanaḥ .. 31..

lokāṁ(m)s+ tvamātmanaḥ

O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

यदा तु सर्वभूतेषु, दारुष्वग्निमिव स्थितम् ।

प्रतिचक्षीत मां(लँ) लोको, जह्यात्तर्ह्येव कश्मलम् ॥ 32 ॥

yadā tu sarvabhūteṣu, dāruṣvāgnimivā sthitam .

praticākṣīta māṁ(ī) loko, jahyāttarhyeva kāśmalam .. 32..

**dāruṣ+ vagni+ miva, jahyāt+ ta+ hyeva**

You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

यदा रहितमात्मानं(म), भूतेन्द्रियगुणाशयैः ।

स्वरूपेण मयोपेतं(म), पश्यन् स्वाराज्यमृच्छति ॥ 33 ॥

yadā rahitamātmānaṃ(m), bhūtendriyaguṇāśayaiḥ .

svarūpeṇa mayopetaṃ(m), paśyan svārājyamṛcchati .. 33..

**svārājya+ mṛcchati**

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

नानाकर्मवितानेनं, प्रजा बह्वीः(स) सिसृक्षतः ।

नात्मावसीदत्यस्मिं(म)स्ते, वर्षीयान्मदनुग्रहः ॥ 34 ॥

Nānākarmavitānenā, prajā bahvīḥ(s) sisṛkṣataḥ .

nātmāvasīdatyāsmiṃ(m)ste, varṣīyānmadanūgrahaḥ .. 34..

**nana+ karma+ vitānena, nātmā+ vasī+ datyas+ miṃ(m)ste**

**varṣīyān+ madanugrahaḥ**

Since you have desired to increase the population innumerable and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

ऋषिमाद्यं(न) न बद्धाति, पापीयां(म)स्त्वां(म) रजोगुणः ।

यन्मनो मयि निर्बद्धं(म), प्रजाः(स) सं(म)सृजतोऽपि ते ॥ 35 ॥

ṛṣimādyaṃ(n) na baddhnāti, pāpīyāṃ(m)stvāṃ(m) rajo guṇaḥ .

yānmano mayi nīrbaddhaṃ(m), prajāḥ(s) saṃ(m)sṛjato'pi te .. 35..

**pāpīyāṃ(m)s+ tvāṃ(m)**

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny the vicious mode of passion will never encroach upon you.

ज्ञातोऽहं(म) भवता त्वद्य, दुर्विज्ञेयोऽपि देहिनाम् ।



यन्मां(न) त्वं(म) म॒न्यसेऽयु॑क्तं(म), भू॒तेन्द्रि॑यगुणात्मभिः ॥ 36 ॥

jñāto'haṁ(m) bhavātā tvadya, durvijñeyo'pi dehinām .

yanmāṁ(n) tvaṁ(m) mānyase'yūktaṁ(m), bhūtendriyaguṇātmabhiḥ .. 36..

**dur+ vijñe+ yo'pi, bhūtendriya+ guṇātmabhiḥ**

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

तु॒भ्यं(म) म॒द्विचि॑कि॒त्साया॑- मा॒त्मा मे दर्शितोऽ॑बहिः ।

नालेन॑ सलिले मूलं(म), पु॒ष्कर॑स्य विचि॒न्वतः॑ ॥ 37 ॥

tūbhyaṁ(m) mādvicikitsāyā- mātma me darśito'bahiḥ .

nālena salile mūlaṁ(m)- puṣkarasya vicinvataḥ .. 37..

**mad+ vicikit+ sāyā**

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

यच्च॑कर्थाङ्ग॒ मत्स्तो॑त्रं(म), म॒त्कथा॑भ्युदयाङ्कितम् ।

य॒द्वा तप॑सि ते नि॒ष्ठा, स ए॑ष म॒दनु॑ग्रहः ॥ 38 ॥

yaccakarthāṅga matstotraṁ(m), mātkaṭhābhyudayāṅkitam .

yādvā tapasi te niṣṭhā, sa eṣa madanūgrahaḥ .. 38..

**yac+ cakar+ thāṅga, matkathā+ bhyudayāṅ+ kitam**

O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand Me, and your firm faith in Me all these are to be considered My causeless mercy.

प्री॒तोऽह॑म॒स्तु भ॑द्रं(न) ते, लो॒कानां॑(वँ) वि॒जये॑च्छया ।

यद॑स्तौषी॒र्गुण॑मयं(न), निर्गु॑णं(म) मा॒नुव॑र्णयन् ॥ 39 ॥

prīto'hamastu bhādraṁ(n) te, lokānāṁ(v) vijayecchayā .

yadāstaūṣīrguṇamayaṁ(n), nirguṇaṁ(m) mānuvarṇayan .. 39..

**yadas+ tauṣīr+ guṇamayaṁ(n)**

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

य एतेन पुमान्नित्यं(म), स्तुत्वा स्तोत्रेण मां(म) भजेत् ।

तस्याशु सम्प्रसीदेयं(म), सर्वकामवरेश्वरः ॥ 40 ॥

ya etena pumānñityaṃ(m), stūtvā stotreṇa māṃ(m) bhajet .

tāsyāśu sāmprasīdeyaṃ(m), sarvakā mavareśvaraḥ .. 40..

**sarvakā+ mavareśvaraḥ**

Any human being who prays like Brahmā, and who thus worships Me, shall very soon be blessed with the fulfillment of all his desires, for I am the Lord of all benediction.

पूर्तेन तपसा यज्ञैर्- दानैर्योगसमाधिना ।

राद्धं(न) निः(श)श्रेयसं(म) पुं(म)सां(म), मत्प्रीतिस्तत्त्वविन्मतम् ॥ 41 ॥

pūrtena tapasā yājñair- dānairyogasamādhinā .

rāddhaṃ(n) niḥ(ś)śreyasaṃ(m) puṃ(m)sāṃ(m), matprītiṣṭattvavinmatam .. 41..

**dānair+ yoga+ samādhinā, matprītiṣṭattvavin+ matam**

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

अहमात्माऽऽत्मनां(न) धातः(फ), प्रेष्ठः(स) सन् प्रेयसामपि ।

अतो मयि रतिं(ङ्) कुर्याद्- देहादिर्यत्कृते प्रियः ॥ 42 ॥

ahamātmā''tmanāṃ(n) dhātaḥ(ph), preṣṭhaḥ(s) san preyasāmapī .

ato mayi ratiṃ(ṅ) kuryād- dehādiryatkr̥te priyaḥ .. 42..

**dehādir+ yatkr̥te**

I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

सर्ववेदमयेनेद- मात्मनाऽऽत्माऽऽत्मयोनिना ।

प्रजाः(स) सृज यथा पूर्व(यँ), याश्च मय्यनुशेरते ॥ 43 ॥

Sarvavedamayeneda- mātmanā''tmā''tmayoninā .

prajāḥ(s) sṛja yathā pūrvaṃ(ṅ), yāśca mayyanuśerate .. 43..

**mātmanā't+ mā't+ mayoninā**

By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body you have directly received from Me, the supreme cause of everything.

मैत्रेय उवाच

तस्मा एवं(ञ) जगत्स्रष्ट्रे, प्रधानपुरुषेश्वरः ।  
व्यज्येदं(म्) स्वेन रूपेण, कञ्जनाभस्तिरोदधे ॥ 44 ॥

maitreya uvāca

tāsmā evaṃ(ñ) jagatsrāṣṭre, pradhānapuruṣeśvaraḥ .  
vyājyedaṃ(m) svena rūpeṇa, kañjanābhāstirodadhe .. 44..

**kañjanā+ bhastiro+ dadhe**

The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

इति श्रीमद्भागवते महापुराणे पारमहं(म्)स्यां(म्)  
सं(म्)हितायां(न्) तृतीयस्कन्धे नवमोऽध्यायः ॥

iti śrīmadbhāgavate mahāpurāṇe pāramahaṃ(m)syāṃ(m)  
saṃ(m)hitāyāṃ(n) tṛtīyāskāndhe navamo'dhyāyaḥ .. 9..

ॐ पूर्णमदः(फ़) पूर्णमिदं(म्) पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः(श्) शान्तिः(श्) शान्तिः ॥

**Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|**

**Pūrṇāsya Pūrṇamādāya Pūrṇamevāvashīṣyate ||**

**Om Shāntih(ś) Shāntih(ś) Shāntih ||**