

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Ten

Ten Types of Creation

Divisions of the Creation

Section-IV

Ten types of creation –
II) Secondary creation by
Brahma (18-30)

|| 3.10.22 ||

gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dvi-śaphāḥ paśavaś ceme
avir uṣṭraś ca sattama

O Vidura (sattama)! The eighth creation includes cows, goats, buffalo, the black deer (gaur ajo mahiṣaḥ kṛṣṇaḥ), pigs, wild oxen, antelopes (sūkaro gavayo ruruḥ), sheep and camels (avir uṣṭraś ca). These all have cloven hooves (ime dvi-śaphāḥ paśavaḥ).

The ~~n~~ine animals listed have cloven hooves. Avih means sheep.

॥ 3.10.23 ॥

kharo 'śvo 'śvataro gaurah
śarabhaś camarī tathā
ete caika-śaphāḥ kṣattah
śṛṇu pañca-nakhān paśūn

28 → ॥ १०८ ॥
1 → cloven hooves
2 → single unclown
hoof.
3 →

O Vidura (kṣattah)! Donkeys, horses, mules, gaura deer (kharo aśvo aśvataro gaurah), śarabhas, and yaks (śarabhaś camarī tathā) do not have cloven hooves (ete ca eka-śaphāḥ). Now hear about the animals with five nails (śṛṇu pañca-nakhān paśūn).

The animals from donkeys to camarīs do not have cloven hooves.

3 → 5 nails

|| 3.10.24 ||

śvā sṛgālo vṛko vyāghro
mārjāraḥ śaśa-śallakau
simhaḥ kapir gajaḥ kūrmo
godhā ca makarādayah

Dogs, jackals, wolves, tigers (śvā sṛgālo vṛko vyāghro), cats,
rabbits, porcupines (mārjāraḥ śaśa-śallakau), lions, monkeys,
elephants, turtles (simhaḥ kapir gajaḥ kūrmo), lizards and
alligators have five nails (godhā ca makarādayah).

The twelve animals from dogs to lizards have five nails.

The land dwelling animals total twenty-seven.

Makaras and others are aquatics.

|| 3.10.25 ||

kañka-grdhra-baka-śyena-
bhāsa-bhallūka-barhiṇah
haṃsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

Herons, vultures, cranes, hawks (kañka-grdhra-baka-śyena),
birds of prey, bhallukas, peacocks (bhāsa-bhallūka-
barhiṇah), swans, Indian cranes, cakravākas (haṃsa-sārasa-
cakrāhva), crows, and owls (kāka ulūka ādayaḥ) are the birds
(khagāḥ).

The birds from heron to peacocks are land dwelling birds.

Those from swans to cakravākas are aquatic birds.

The remaining ones are land dwelling birds.

All the fishes are classed as one.

Among the twenty-eight varieties are included various types of deer such as the ruru, kṛṣṇa, and gaura (which should be taken as one variety).

[Note: To make twenty-eight types, the ruru, kṛṣṇa and gaura are classed together, and the land birds are classed as one type and the aquatic birds as one type.]

Other animals will fall within these classes.

|| 3.10.26 ||

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

O Vidura (kṣattah)! The ninth class consists of the beings in which the food is distributed downwards (arvāk-srotas tu navamaḥ). There is only one class--human beings (eka-vidho nṛṇām), who have a predominance of rajas (rajo adhikāḥ), who are dedicated to work (karma-parā), and who think themselves happy even in distress (duḥkhe ca sukha-māninaḥ).

The ninth creation consists of beings in which the food is distributed downwards.

The qualities are described starting with prominence of rajas.

|| 3.10.27 ||

vaikṛtās trayā evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktah
kaumāras tūbhayātmakah

These are the three secondary creations made by Brahmā (vaikṛta) (vaikṛtās trayah). In addition, the creation of the devatās (deva-sargah), who, as described previously (yaḥ proktah), were also produced from ahaṅkāra in sattva-guṇa (and are thus a prākṛta creation) (vaikārika). The creation of Kumāras by Brahmā is said to be both prākṛta and vaikṛta (kaumārah tu ubhaya ātmakah).

These three are secondary creations.

The creation of devatās is also secondary.

But they are also part of the primary creation.

Who are they?

The creation of devatās from ahaṅkāra in sattva (vaikārikaḥ)
was described in the creation originating from prakṛti (SB
3.10.17). (These devatās are therefore classed as prākṛta.)

A creation of devatās also occurs in the creation made by
Brahmā later, called vaikṛta or secondary (listed in the next
verse).

The creation of the Kumāras is both prākṛta and vaikṛta.

dr̥ṣṭvā pāpīyasīm sṛṣṭīm nātmānam bahv amanyata
bhagavad-dhyāna-pūtena manasānyām tato 'sṛjat

Seeing the sinful nature of this creation (dr̥ṣṭvā pāpīyasīm sṛṣṭīm),
Brahmā was not satisfied with himself (na ātmānam bahu
amanyata). He again carried out creation (anyām tato asṛjat) by a
mind purified with meditation on the Lord (bhagavad dhyāna
pūtena manasā). SB 3.12.3

They are said to be both prākṛta and vaikṛta because, by Brahmā's
meditation on the Lord, they are generated both by Brahmā (vaikṛta)
and the Lord (prākṛta).

|| 3.10.28-29 ||

deva-sargaś cāṣṭa-vidho
vibudhāḥ pitaro 'surāḥ
gandharvāpsarasah siddhā
yakṣa-rakṣāmsi cāraṇāḥ

bhūta-preta-piśācāś ca
vidyādhraḥ kinnarādayah
daśaite vidurākhyātāḥ
sargās te viśva-sṛk-kṛtāḥ

The creation of devatās has eight divisions (deva-sargah ca aṣṭa-vidhah): devatās; Pitrās; Asuras (vibudhāḥ pitaro asurāḥ); Gandharvas and Apsaras (gandharva apsarasaḥ); Yaksas and Rāksasas (yakṣa-rakṣāmsi); Siddhas, Cāranas (siddhā cāraṇāḥ) and Vidhādhas (vidyādhraḥ); Bhūtas, Pretas and Piśācas (bhūta-preta-piśācāś ca); and Kinnars, Kimpuruṣas and others (kinnarādayah). I have thus described to you these ten types of creation (daśa ete sargāḥ vidura ākhyātāḥ). The Supreme Lord performed these creations (te viśva-sṛk-kṛtāḥ).

~~There are eight types of beings in the devatā creation of~~
Brahmā. They are listed.

Gandharvas and Apsarās are considered one.

Yakṣas and Rakṣasas are considered one type.

Bhūtas, Pretas and Piśacas are one type.

Siddhas and Cāraṇas and Vidyādharas are one type.

Kinnaras and others are one type.

Ādi means Kim̐puruṣas and others.

Viśvasṛk means the Supreme Lord.

|| 3.10.30 ||

ataḥ param pravakṣyāmi
vaṁśān manvantarāṇi ca
evam rajaḥ-plutaḥ sraṣṭā
kalpādisv ātmabhūr hariḥ
srjaty amogha-saṅkalpa
ātmaivātmānam ātmanā

I will now describe (ataḥ param pravakṣyāmi) the dynasties and the Manvantaras, periods of Manus (vaṁśān manvantarāṇi ca). The Supreme Lord, Paramātmā (ātmabhūr hariḥ), becoming the creator Brahmā (rajaḥ-plutaḥ sraṣṭā), with unfailing determination (amogha-saṅkalpa), creates (srjaty) himself (ātmānam) in another form (effects) (ātmā eva) by his own energy (ātmanā).

Ātmabhūr hariḥ means “the Supreme Lord, becoming
Brahmā.”

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