

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Twelve

Brahmā's Creations

Creation of the Kumāras and
Others

Section-I

**Brahma first creates
ignorance (1-3)**

|| 3.12.1||

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyāḥ paramātmanah
mahimā veda-garbho 'tha
yathāsrākṣīn nibodha me

Maitreya said: Thus I have described to you (iti te varṇitaḥ) the power called time (kālākhyāḥ mahimā), belonging to the Supreme Lord (paramātmanah). Now hear (atha nibodha me) how Brahmā carried out the creation (yathā veda-garbhah asrākṣīt).

In the Twelfth Chapter, Brahmā, after creating the Kumāras, Marīci, dharma and adharma, produces a couple from his body to increase the population.

Mahimā means power.

|| 3.12.2||

sasarjāgre 'ndha-tāmisram
atha tāmisram ādi-kṛt
mahāmohaṁ ca mohaṁ ca
tamaś cājñāna-vṛttayah

Brahmā, the original creator (ādi-kṛt), first produced (sasarja
agre) the functions of ignorance (ajñāna-vṛttayah): tamas,
moha, mahāmoha, tāmisra and andha-tāmisra. ①

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Chronological Statement

The functions of ignorance had already been established.

At the beginning of the daily creation, they make their appearance in various forms starting with tamas, directly from the Brahmā.

① avidyā

Tamas means ignorance of the svarūpa of the jīva.

2. *asmitā*

Moha means the identification of self with body etc.

3. *asā*

Mahāmoha means applying possessiveness to objects of enjoyment.

4. *dvēṣa*

Tāmisra means the appearance of anger within the mental functions when one's enjoyment is obstructed.

5. abhīveṣa

Andha-tāmisra means an unconsciousness state brought on by anger.

This means death.

Not present in the jīva, these were created by ignorance or avidyā.

Viṣṇu Purāṇa says:

tamo 'viveko moham syād antaḥkaraṇa-vibhramah
mahāmohastu vijñeyo grāmya-bhoga-sukhaiṣaṇā
maraṇam hy andha-tāmisram tāmisraḥ krodha ucyate
avidyā pañca-parvaiṣā prādurbhūtā mahātmanah

Tamas means ^{ज्ञेय} lack of discrimination. Moha means ^{अविद्या} mistaken identify in the mind. Mahāmoha means ^{असमिधा} the desire for happiness from material objects. Andha-tāmisra means ^{दोष} death. Tāmisra means anger. These five types of ignorance made ^{अभिनिवेश} their appearance from Brahmā.

In Yogasūtras, Patañjali says avidyā asmitā
rāgadveṣābhiniveśāḥ: ignorance (tamas) false identity
(moha), attachment (mahāmoha), repulsion (tāmisra) and
fear of death (andha-tāmisra) are the five types of ignorance.

|| 3.12.3||

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).

This and the following verses show ^{how} ~~who~~ the functions of vidyā
appeared in the form of the Kumāras and others from Brahmā,
in order to show that knowledge or vidyā destroys ignorance
or avidyā.

Brahma and others who live for the whole of Brahmā's life
entered into the Supreme Lord at the end of the first half of
Brahmā's life (first parardha).

Just as Brahmā appears from a lotus on the first day in the
second half of his life as he did in the Pādma-kalpa (the
previous day), Brahmā made the Kumāras and others appear
at this time (though they actually live for Brahmā's one
hundred years.)

Section-II

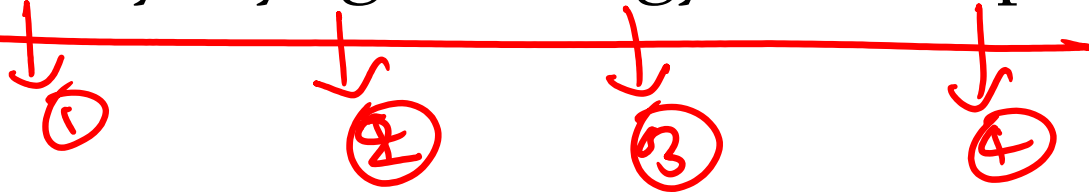
Creation of the Kumaras and Rudra (4-20)

|| 3.12.4||

sanakam ca sanandam ca
sanātanam athātmabhūḥ
sanat-kumāram ca munin
niṣkriyān ūrdhva-retasaḥ

Brahmā created (atha ātmabhūḥ) Sanaka, Sanātana,
Sananda, and Sanatkumāra, who were free of material
actions (niṣkriyān) and strict in brahmacarya (ūrdhva-
retasaḥ).

The four aspects of vidyā are sāṅkhya, yoga, vairāgya and tapas.



These appeared in the form of the four Kumāras.



Since vidyā is useless without bhakti, bhakti also is present in these four items as a secondary item.

Thus, even the Kumāras also have bhakti.

Bhakti as the principal element takes the form of Nārada.

|| 3.12.5||

tān babhāṣe svabhūḥ putrān
prajāḥ sṛjata putrakāḥ
tan naicchan mokṣa-dharmāṇo
vāsudeva-parāyaṇāḥ

Brahmā said to his sons (svabhūḥ tān putrān babhāṣe), “Create progeny (prajāḥ sṛjata putrakāḥ).” Being devoted to the Supreme Lord (vāsudeva-parāyaṇāḥ) and intent on liberation (mokṣa-dharmāṇo), they did not agree to do so (tad na icchat).

They were not inclined to produce progeny because karma-yoga, producing ignorance, destroys knowledge.

|| 3.12.6||

so 'vadhyātaḥ sutair evaṃ
pratyākhyātānuśāsanaiḥ
krodham durviṣaḥam jātam
niyantum upacakrame

When Brahmā was disrespected by his sons (sah evaṃ sutair avadhyātaḥ) who refused to follow his order (praty ākhyāta anuśāsanaiḥ), he tried to control his anger (krodham jātam niyantum upacakrame), which was difficult to tolerate (durviṣaḥam).

Brahmā was disrespected (avadhyātaḥ).

He tried to control his anger.

This shows Brahmā's rajasic nature.

Previously, his creation of tamas and the Kumāras shows his tamasic and sattvic nature.

|| 3.12.7 ||

dhiyā nigr̥hyamāṇo 'pi
bhruvor madhyāt prajāpateḥ
sadyo 'jāyata tan-manyuh
kumāro nīla-lohitah

Brahmā (prajāpateḥ) brought himself and his anger under control by his intelligence (dhiyā nigr̥hyamāṇah), but (api) from his brow (bhruvor madhyāt) suddenly appeared (sadyo jāyata) a child with a blue and red complexion (kumāro nīla-lohitah).

Just as vidyā destroys avidyā, sometimes avidyā destroys vidyā.

To show this, anger or tāmīśra, the chief aspect of avidyā, makes its appearance as Rudra from Brahmā, who previously produced vidyā (as the Kumāras).

Tan-manyuh means “The anger of Brahmā was brought under control by his intelligence,” or “Brahmā and his anger were brought under control by his intelligence.”

Blue and red are the colors which represent anger.

|| 3.12.8||

sa vai ruroda devānām
pūrvajo bhagavān bhavaḥ
nāmāni kuru me dhātaḥ
sthānāni ca jagad-guro

Powerful Rudra (sah bhagavān bhavaḥ), the eldest of the devatās (devānām pūrvajah), cried out (ruroda), “O guru of the universe (jagad-guro)! O controller (dhātaḥ)! Please give me names and places to reside (nāmāni sthānāni ca me kuru).”

This describes the actions of Rudra.

|| 3.12.9||

iti tasya vacaḥ pādmo
bhagavān paripālayan
abhyadhād bhadrayā vācā
mā rodīs tat karomi te

Agreeing to his words (iti tasya vacaḥ paripālayan), Lord Brahmā (bhagavān), born from a lotus (pādmah), spoke with gentle words (abhyadhād bhadrayā vācā). ”Do not cry. I will do as you have requested (mā rodīh tat karomi te).”

|| 3.12.10||

yad arodīḥ sura-śreṣṭha
sodvega iva bālakah
tatas tvām abhidhāsyanti
nāmnā rudra iti prajāḥ

O best of the devatās (sura-śreṣṭha)! Because you cried out (yad arodīḥ) in anxiety (sa udvega) as a child (bālakah iva) the people will call you Rudra (tataḥ prajāḥ tvām abhidhāsyanti rudra nāmnā iti).

|| 3.12.11 ||

hṛd indriyāṅy asur vyoma
vāyur agnir jalam mahī
sūryaś candras tapaś caiva
sthānāny agre kṛtāni te

The following places have been made for your residence (sthānāny agre kṛtāni te): the heart, the senses, the life air, the ether (hṛd indriyāṅy asur vyoma), the air, the fire, the water, the earth (vāyur agnir jalam mahī), the sun, the moon and austerity (sūryaś candras tapaś ca).

Since the places starting with the heart arise from ahaṅkāra,
they are suitable places of residence for Rudra who acts as the
presiding deity of ahaṅkāra.

In relation to anger, the heart is the birth place of anger.

When anger increases it also resides in the senses such as the
eyes, hands, and feet.

This action is suggested.

Residence in the prāṇas (asuh) means that the respiration in the nostrils increases.

Anger is represented in the ether by the ferocious sound of the lion, in the air by drying up, in the fire by burning, and in water by flooding.

It is presented in earth by its transformations into various weapons.

Anger is represented by the combination of elements in animals like the lion, tigers and snake.

Anger resides in the sun and moon in the form of heat and snow, which cause death.

Austerity and also other practices such as sāṅkhya, yoga and vairāgya, without bhakti as protection, become places of anger.

Thus the Pracetas are described as **tapah-dīpita-manyavaḥ**:
enflamed with anger because of austerities. (SB 6.4.5)

ye 'nye 'ravindāksa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

O lotus-eyed Lord (**aravindākṣa**), although nondevotees (**ye anye**) who accept severe austerities and penances to achieve the highest position (**āruhya kṛcchreṇa param padam**) may think themselves liberated (**vimukta-māninaḥ**), their intelligence is impure (**aviśuddha-buddhayaḥ**). They fall down from their position of imagined superiority (**tataḥ asta-bhāvād patanty adhaḥ**) because they have no regard for Your lotus feet (**anādr̥ta-yuṣmad-aṅghrayaḥ**). SB 10.2.32

|| 3.12.12 ||

manyur manur mahinaso
mahāñ chiva ṛtadhvajah
ugraretā bhavaḥ kālo
vāmadevo dhrtavrataḥ

You have eleven other names: Manyu, Manu, Mahinasa,
Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and
Dhrtavrata.

This verse describes the names of the eleven Rudras.

|| 3.12.13||

dhīr dhṛti-rasalomā ca
niyut sarpir ilāmbikā
irāvati svadhā dīkṣā
rudrāṅyo rudra te striyaḥ

O Rudra! You also have eleven wives, called the Rudrānīs:
Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Irāvati,
Svadhā and Dīkṣā.

~~These are the names of the eleven śaktis of the eleven Rudras.~~

|| 3.12.14||

grhāṇaitāni nāmāni
sthānāni ca sa-yoṣaṇaḥ
ebhiḥ sṛja prajā bahvīḥ
prajānām asi yat patih

Accept the names and places designated for you (grhāṇa
etāni nāmāni sthānāni ca) along with your wives (sa-
yoṣaṇaḥ). Since you are now one of the masters of the living
entities (yat prajānām asi patih), create progeny on a large
scale (ebhiḥ sṛja prajā bahvīḥ).

Inhabit these places along with your wives (**sayosannah**).

Having these places and names, create progeny.

|| 3.12.15||

ity ādiṣṭaḥ sva-guruṇā
bhagavān nīla-lohitah
sattvākṛti-svabhāvena
sasarjātma-samāḥ prajāḥ

Ordered in this way by his guru (ity ādiṣṭaḥ sva-guruṇā), Rudra (bhagavān nīla-lohitah) created offspring similar to himself (sasarjā ātma-samāḥ prajāḥ) in strength, form and fierce nature (sattva ākṛti-svabhāvena).

He created progeny with similar nature of violence (svabhāvena), similar form of blue and red (ākṛti) and similar strength (sattva).

|| 3.12.16||

rudrāṇām rudra-sṛṣṭānām
samantād grasatām jagat
niśāmyāsaṅkhyāśo yūthān
prajāpatir aśaṅkata

Seeing the unlimited groups (niśāmya asaṅkhyāśo yūthān) of progeny (rudrāṇām) created by Rudra (rudra-sṛṣṭānām), who were attempting to devour the universe (samantād grasatām jagat), Brahmā became worried (prajāpatir aśaṅkata).

Seeing groups of Rudras created by Rudra (rudra-sṛṣṭānām) Brahmā became afraid.

|| 3.12.17||

alam prajābhiḥ sṛṣṭābhir
īdrśībhiḥ surottama
mayā saha dahantībhir
diśāś cakṣurbhir ulbanaiḥ

O best of the devatās (surottama)! It is not necessary to create (alam sṛṣṭābhir) such progeny (īdrśībhiḥ prajābhiḥ) who burn up the directions (diśah dahantībhir) along with me (mayā saha) by their fiery glance (cakṣurbhir ulbanaiḥ).

|| 3.12.18||

tapa ātiṣṭha bhadraṁ te
sarva-bhūta-sukhāvaham
tapasaiva yathā pūrvam
sraṣṭā viśvam idaṁ bhavān

Become situated in austerity (tapa ātiṣṭha), which is auspicious for you (bhadraṁ te), giving happiness to all living beings (sarva-bhūta-sukhāvaham), and, only by austerity (tapasā eva) can you create (bhavan sraṣṭā) just as previously you created the universe (yathā pūrvam idaṁ viśvam).

Such destructive activities of Śiva are not beneficial at the time of creation and maintenance of the universe.

Thus he should engage in austerity which will produce opposite results, creation, as previously.

Normally one would say, “Just as you destroyed the universe at the end of the previous kalpa, so afterwards you will also destroy it.”

Some persons explain that in some kalpas, Śiva acts as Brahmā and also creates. ①

② Others say that the statement means that the Lord identifies himself as being one with Śiva as he says in the following verse:

srjāmi tapasaivedaṁ grasāmi tapasā punah
bibharmi tapasā viśvaṁ vīryaṁ me duścaraṁ tapaḥ

By austerity I create (**srjāmi tapasā eva**), destroy (**grasāmi tapasā**) and maintain (**bibharmi tapasā**) the universe again and again (**idam viśvaṁ punah**). My power arises from intense austerity (**vīryaṁ me duścaraṁ tapaḥ**). SB 2.9.24

|| 3.12.19 ||

tapasaiva param jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
añjasā vindate pumān

By penance only (tapasā eva) can one thoroughly know (añjasā vindate) the Supreme Lord (bhagavantam), the supreme independent person (param jyotir), who is within the heart of every living entity (sarva-bhūta-guhāvāsam) and who is beyond the senses (adhokṣajam).

Having learned austerity from you, the population will get deliverance from the material world, according to the principle of “Whatever the great man does, others follow.”

|| 3.12.20||

maitreya uvāca
evam ātmabhuvādiṣṭaḥ
parikramya girām patim
bādham ity amum āmantrya
viveśa tapase vanam

Maitreya said: Rudra, having been ordered by Brahmā (evam ātmabhuvā ādiṣṭaḥ), circumambulated his father, the master of the Vedas (parikramya girām patim). Saying “I will do this (bādham ity amum āmantrya),” he entered the forest to perform austerities (viveśa tapase vanam).

Section-III

Brahma creates the 10 sons
and others from various
parts of his body
(21-27)

|| 3.12.21 ||

athābhidyāyataḥ sargaṁ
daśa putrāḥ prajajñire
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ

When Brahmā, who was empowered by the Supreme Lord (atha bhagavac-chakti-yuktasya), meditated on creating progeny (sargaṁ abhidhyāyataḥ), ten sons (daśa putrāḥ) who were causes of expanding the population (loka-santāna-hetavaḥ) appeared (prajajñire).

|| 3.12.22 ||

marīcir atry-aṅgirasau
pulastyah pulahah kratuh
bhṛgur vasiṣṭho dakṣaś ca
daśamas tatra nāradaḥ

Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha,
Dakṣa, and the tenth son, Nārada, appeared.

This verse describes how Marīci and others appeared as representatives of karma -yoga.

Jñāna, vairāgya, tapas, yoga and karma only become successful by performance of bhakti, and bhakti on the other hand is not dependent on these processes.

It gives all results.

It is the very form of all results.

Thus bhakti is represented at the end, and appeared in the
form of Nārada.

|| 3.12.23||

utsaṅgān nārado jajñe
dakṣo 'ṅguṣṭhāt svayambhuvah
prāṇād vasiṣṭhaḥ sañjāto
bhṛguḥ tvaci karāt kratuḥ

Nārada was born from Brahmā's lap (svayambhuvah utsaṅgān nārado jajñe). Dakṣa appeared from his thumb (dakṣo aṅguṣṭhāt). Vasiṣṭha was born from his breathing (prāṇād vasiṣṭhaḥ sañjāto). Bhṛgu appeared from his skin (bhṛguḥ tvaci), and Kratu appeared from his hand (karāt kratuḥ).

Utsaṅgāt means “from the lap, the place of affection.”

Another meaning is from association with great devotees.

It is said **āpo nārā iti proktāḥ**: nāra means waters, the offspring of the Lord.

Thus, it is understood that Nara refers to the Supreme Lord.

Nāra means “that which belongs to the Lord.”

Nārada means “that which gives dāsya, sakhya and other relationships with the Lord.”

In other word Nārada means bhakti-yoga, which produces such relationships.

|| 3.12.24||

pulaho nābhito jajñe
pulastyah karṇayor rsih
aṅgirā mukhato 'kṣṇo 'trir
marīcir manaso 'bhavat

Pulaha appeared from Brahmā's navel (**pulaho nābhito jajñe**).
Pulastya was generated from his ears (**pulastyah karṇayor**).
The sage Aṅgirā appeared from his mouth (**rṣih aṅgirā mukhato**).
Atri appeared from his eyes (**akṣṇo atriḥ**). Marīci
appeared from his mind (**marīcir manaso abhavat**).

|| 3.12.25||

dharmah stanād dakṣiṇato
yatra narayaṇah svayam
adharmah pṛṣṭhato yasmān
mṛtyur loka-bhayaṅkaraḥ

Religion appeared from the right breast of Brahmā (dharmah stanād dakṣiṇato), where Paramātmā is situated (yatra nārāyaṇah svayam). Irreligion (adharmah) from which death, feared by all people, arises (yasmān mṛtyur loka-bhayaṅkaraḥ), appeared from his back (pṛṣṭhato).

Supreme dharma appears from actions prescribed in bhakti-yoga and karma-yoga.

Thus this verse describes the appearance of dharma.

The heart or breast is considered the best place since it is the location of affection.

Adharma refers to non-performance of prescribed dharma, and the performance of forbidden acts.

Adharma appeared from Brahmā's back, which is not attractive, and is not a place of affection.

|| 3.12.26 ||

hṛdi kāmō bhruvaḥ krodho
lobhaś cādharma-dacchadāt
āsyād vāk sindhavo medhrān
nirṛtiḥ pāyor aghāśrayaḥ

Lust arose from Brahmā's mind, and anger arose from his brow
(hṛdi kāmō bhruvaḥ krodho). Greed arose from his lips
(lobhaś ca adharma-dacchadāt). Speech arose from his mouth
(āsyād vāk). Oceans arose from his penis (sindhavo medhrān)
and death arose from his anus (nirṛtiḥ pāyor), the shelter of
sin (aghāśrayaḥ).

This verse describes the appearance of factors which instigate adharma, such as lust.

Hr̥di means “in the mind.”

Because of the independent nature of the mind it is impossible to uproot lust situated there.

Though anger and other items also arise from the mind, their
places of becoming visible, such as the eye brows, are
mentioned here.

Though humans possess lust and anger, it is possible for them
to develop wisdom composed of knowledge of scripture.

To show this, the manifestation of wise words is described:
speech arose from his mouth.

|| 3.12.27 ||

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuh
manaso dehataś cedam
jajñe viśva-krto jagat

Kardama (**kardamo**), the husband of Devahūtī (**devahūtyāḥ patiḥ prabhuh**), appeared from Brahma's splendor (**chāyāyāḥ jajñe**). In this way, the universe appeared (**idam jagat jajñe**) from the mind and body (**manaso dehataś ca**) of Brahmā (**viśva-krto**).

This verse shows that even in states of tamas and rajas
sometimes some amount of sattva will manifest.

Chāyāyāḥ means “from Brahmā’s splendor.”

Section-IV

The Vak episode (28-33)

|| 3.12.28||

vācam duhitaram tanvīm
svayambhūr haratīm manah
akāmām cakame kṣattah
sa-kāma iti nah śrutam

O Vidura (kṣattah)! We have heard (iti nah śrutam) that Brahmā had a daughter (svayambhūr duhitaram) named Vak (vācam) who was born from his body (tanvīm) and who attracted his mind towards sex (haratīm manah sa-kāma) although she was not sexually inclined towards him (akāmām cakame).

Even those who are very learned and with great power of discernment cannot control lust.

This verse shows that one should not remain alone with women.

Maitreya says “We have heard.”

This indicates “Though this should not be spoken, in order to
give knowledge, I speak without fault (finding), since I fear
making offense.”

He had fear that by fault finding he would fall down in the
manner of Marīci’s sons.

[Note: Marīci’s sons laughed at Brahmā when he became attracted to his
own daughter. They were later born as the sons of Devakī and were
killed by Kamsa. (SB 10.85.47)]

~~The phrase also indicates that this incident was not seen by anyone in the present kalpa.~~

Rather it happened in a previous, distant kalpa, and is now ~~being explained~~, since it cannot be accepted to have occurred after Brahmā heard the four essential verses of Bhāgavatam (during the first day of this Brahmā's life.)

~~etan mataṁ samātiṣṭha parameṇa samādhinā
bhavān kalpa-vikalpeṣu na vimuhyati karhicit~~

Follow my instructions in detail (**etad mataṁ samātiṣṭha**),
with extreme concentration (**parameṇa samādhinā**). You will
not be bewildered at any time (**bhavān na vimuhyati karhicit**)
during your lifetime (**kalpa**) and its subdivisions (**vikalpeṣu**).
SB 2.9.37

|| 3.12.29 ||

tam adharme kṛta-matiṁ
vilokya pitaraṁ sutāḥ
marīci-mukhyā munayo
viśrambhāt pratyabodhayan

Seeing their father (vilokya tam pitaraṁ) having an inclination to sin (adharme kṛta-matiṁ), his sons (sutāḥ), the sages headed by Marīci (marīci-mukhyā munayah), gave him instructions out of affection (viśrambhāt pratyabodhayan).

Out of friendship (viśrambhāt), since they were his offspring,
they instructed him, not because of anger on seeing sin.

Or the meaning can be “having faith (viśrambhāt) that even
the sins of great persons are not sins, they gave instructions
only out of fear of disturbance in the consequent population.

This indicates that Marīci and others did not commit offense
in speaking.

|| 3.12.30 ||

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yas tvam duhitaram gaccher
anigrhyāṅgajam prabhuḥ

This act of not controlling (etat anigrhya) your lust (aṅgajam), though you are the master (prabhuḥ), and approaching your daughter (yas tvam duhitaram gaccheh) has not been done by persons or even Brahmas of previous kalpas (na pūrvaiḥ kṛtaṁ), and will not be done by anyone in the future (na kariṣyanti cāpare).

This has not been done by persons in previous kalpas, or this has not been done by any Brahmā previous to you.

Aṅgajam means lust.

|| 3.12.31 ||

tejīyasām api hy etan
na suślokyam jagad-guro
yad-vṛttam anutisthan vai
lokaḥ kṣemāya kalpate

O guru of the universe (jagad-guro)! This act certainly (etat hy) does not benefit the reputation (na suślokyam) of those who have more power than others (tejīyasām api), because the population should derive benefit (lokaḥ kṣemāya kalpate) in following your conduct (yad-vṛttam anutiṣṭhan).

Suślokyam means good reputation.



Vṛttam means conduct.



|| 3.12.32||

tasmai namo bhagavate
ya idam svena rociṣā
ātma-stham vyañjayām āsa
sa dharmam pātum arhati

We offer respects to the Supreme Lord (tasmai namo bhagavate) who has produced this universe (ya idam vyañjayām āsa) situated within himself (ātma-stham) by his own power (svena rociṣā). He should protect dharma (sa dharmam pātum arhati).

Though receiving these instructions, Brahmā did not become enlightened.

This indicates that lust will not dissipate unless the Supreme Lord shows mercy.

Remembering this, the sages then surrendered to the Lord.

|| 3.12.33||

sa ittham gr̥nataḥ putrān
puro dr̥ṣṭvā prajāpatīn
prajāpati-patis tanvaṁ
tatyāja vr̥ḍitas tadā
tām diśo jagrhur ghorām
nīhāraṁ yad vidus tamaḥ

Seeing his sons, the Prajāpatis (dr̥ṣṭvā putrān prajāpatīn), speak before him in this way (sa ittham gr̥nataḥ purah), Brahmā gave up his previous disposition in shame (tanvaṁ tatyāja vr̥ḍitas tadā). The directions accepted that disposition (tām diśo jagrhuh), a terrible fog (ghorām nīhāraṁ), which is known as darkness (yad vidus tamaḥ).

Giving up his body indicates that the chief remedial measure for great sin is death.

Since it is impossible for Brahmā to die before his life span of two parardhas is complete, “giving up his body” means “giving up a disposition.”

The directions are covered with darkness even today.

Section-V

Brahma's power of creation is not diminished due to this act
– Therefore, don't judge
Brahma (34-49)

|| 3.12.34||

kadācid dhyāyataḥ sraṣṭur
vedā āsamś catur-mukhāt
katham sraṣyāmy aham lokān
samavetān yathā purā

At one time (kadācid), when Brahmā was meditating (sraṣṭur dhyāyataḥ) ón how to create all the worlds (katham sraṣyāmy aham lokān samavetān) as he had done previously (yathā purā), the Vedas appeared from the four mouths of Brahmā (vedā āsamś catur-mukhāt).

It is said:

dharmā-vyatikramo dṛṣṭa īśvarāṇām ca sāhasam
tejīyasām na doṣāya vahneḥ sarva-bhujo yathā

The status of powerful controllers is not harmed by any
apparently audacious transgression of morality we may see in
them, for they are just like fire, which devours everything fed
into it and remains unpolluted. SB 10.33.29

Thus one should not worry that Brahmā was contaminated
for being attracted to his daughter.

To express this, the power of Brahmā is described in this
verse.

His position will be described later in the chapter:

śabda-brahmātmanas tasya vyaktāvyaktātmanah paraḥ
brahmāvabhāti vitato nānā-śakty-upabr̥mhitah

The Supreme Lord who is impersonal Brahman and the
personal Lord filled with various śaktis, makes his
appearance as Brahmā, whose body is composed of the
Vedas, which is audible sound as vaikhari and inaudible as
om̐. SB 3.12.48

Thus, meditating on how to create as he had done previously, the Vedas appeared.

This means that the complete method of creation exists in the Vedas.

By consulting the Vedas, he could follow the order of the Lord to carry out creation with ease.

|| 3.12.35||

cātur-hotram karma-tantram
upaveda-nayaiḥ saha
dharmasya pādās catvāras
tathaivāśrama-vṛttayah

The actions of the hotā, udgātā, adhvaryu and brahma priests (cātur-hotram), the various of sacrifices (karma-tantram), along with the supplementary texts and logic (upaveda-nayaiḥ saha) the four parts of dharma (satya, śauca, tapa and dayā) (dharmasya pādās catvāras), the āśramas and occupations (āśrama-vṛttayah) appeared from his mouth (tathā eva).

|| 3.12.36||

vidura uvāca

sa vai viśva-srjām īśo
vedādīn mukhato 'srjat
yad yad yenaśrjad devas
tan me brūhi tapo-dhana

Vidura said: O wealth of austerity, Maitreya (tapo-dhana)! Brahmā, the lord of universal creation (sa vai viśva-srjām īśah), produced the Vedas from his mouths (vedādīn mukhato asrjat). Please tell me (tat me brūhi) which Veda Brahmā produced from which mouth (yad yad yena asrjad devah).

|| 3.12.37||

~~maitreya uvāca~~

ṛg-yajuh-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram iḥyām stuti-stomam
prāyaścittam vyadhāt kramāt

Maitreya said: From Brahmā's mouths starting from the eastern mouth (pūrvādibhir mukhaiḥ) the 4 vedas (ṛg-yajuh-sāma-atharvākhyān vedān) along with their activities (śāstram iḥyām stuti-stomam prāyaścittam) appeared one after another (vyadhāt kramāt).

This verse describes the creation of the four hotas.

The action of the hotā is śastra, chanting of mantras without intonation (following R̥g-veda).

The action of the adhvayu is sacrificial performance (ījya) (following Yajur-veda).

Singing verses (stuti-stomam) is the action of the udgātā
(following Sāma-veda).

This takes the form of trivṛt-stoma.

The action of the brahma (following Atharva-veda) is
remedial measure.

|| 3.12.38||

āyur-vedaṃ dhanur-vedaṃ
gāndharvaṃ vedaṃ ātmanaḥ
sthāpatyaṃ cāsṛjad vedaṃ
kramāt pūrvādibhir mukhaiḥ

Brahmā created ayurveda (medicine), dhanur-veda (military science), gāndharva veda (music) and sthāpatya (architecture) from his mouths starting from the eastern mouth (**kramāt pūrvādibhir mukhaiḥ**).

This verse describes the creation of the Upavedas.

Sthāpatyam refers to the activities of architects, which are described in Viśvakarma-śāstra.

|| 3.12.39||

itihāsa-purāṇāni
pañcamam vedam īśvarah
sarvebhya eva vaktrebhyaḥ
sasrje sarva-darśanaḥ

Brahmā, who has faces in all directions (sarva-darśanaḥ), created the fifth Veda (pañcamam vedam sasrje) composed of the Purāṇas and Itihāsas (itihāsa-purāṇāni) from all of his mouths (sarvebhya eva vaktrebhyaḥ).

The fifth Veda came from all his mouths, since the fifth Veda embodies all the Vedas.

|| 3.12.40||

ṣoḍaśy-ukthau pūrva-vaktrāt
purīṣy-agniṣṭutāv atha
āptoryāmātirātrau ca
vājapeyaṃ sa gosavam

Ṣoḍaśī and uktha recitations for sacrifices appeared from Brahmā's eastern mouth (ṣoḍaśy-ukthau pūrva-vaktrāt). Preparation of the fire and agnistoma sacrifices appeared from his southern mouth (purīṣy-agniṣṭutāv atha). Aptoryāma (**soma**) and atirātra (beginning and ending) sacrifices appeared from his western mouth (āptoryāma ātirātrau ca). Vājapeya (**horse**) and gosava (cow) sacrifices appeared from his northern mouth (vājapeyaṃ sa gosavam).

This verse describes the various sacrifices (karma-tantram) mentioned earlier.

Purīṣi means preparation of the fire and **agniṣṭut** means agni-stoma.

These two appeared from Brahmā's southern mouth.

The other pairs arose from the other mouths.

|| 3.12.41 ||

vidyā dānaṃ tapaḥ satyaṃ
dharmasyeti padāni ca
āśramāṃś ca yathā-saṅkhyam
asṛjat saha vṛttibhiḥ

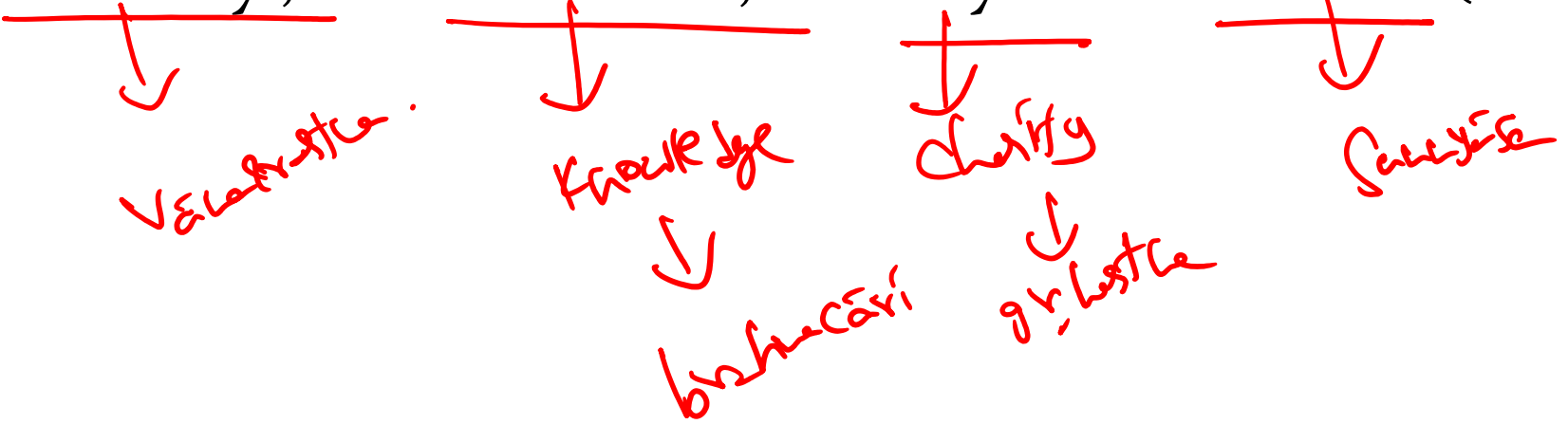
Knowledge (purity), charity (mercy), penance and truth
(vidyā dānaṃ tapaḥ satyaṃ) are said to be the four legs of
religion (dharmasyeti padāni ca), and to learn this, there are
four asramas and their respective duties (āśramāṃś ca saha
vṛttibhiḥ). Brahmā created all these in systematic order
(yathā-saṅkhyam asṛjat).

Regarding purity, the Yajñavalkya-smṛti says ksetrajñasyeśvara-jñānād
viśuddhiḥ paramā matā: from knowledge of the Supreme Lord arises
the highest purity for the jīva.

Thus knowledge can be equated with purity.

Charity can be equated with mercy since it is said bhūtābhaya-
pradānasya kalām nārhati ṣoḍaśīm: those engaging in pious acts do
not achieve one sixteenth of the results of the person who bestows (in
charity) fearlessness to living beings.

Thus there is no contradiction to the previous statement
tapah śaucam dayā satyamiti pādāḥ kṛte kṛtāḥ: In Satya-yuga
you had complete dharma of four portions with four elements:
austerity, cleanliness, mercy and truth. (SB 1.17.24)



|| 3.12.42||

sāvitram prājāpatyam ca
brāhmaṇam cātha br̥hat tathā
vārtā sañcaya-śālīna-
śiloñcha iti vai gr̥he

The four types of brahmacarya –sāvitra, prājāpatya, brāhmaṇa and br̥hat arose from Brahmā's four mouths (sāvitram prājāpatyam ca brāhmaṇam cātha br̥hat tathā). The four occupations of the householder—vārtā, sañcaya, śālīna and śiloñcha arose from his four mouths (vārtā sañcaya-śālīna- śiloñcha iti vai gr̥he).

After taking the sacred thread, remaining celibate for three nights is called **sāvitra**.

Remaining celibate for a year is called **prājāpatya**.

Remaining celibate until learning the Vedas is called **brāhma**.

Brhāt means celibacy till death.

Vārtā refers to occupations not forbidden such as agriculture.

Sañcaya means performing sacrifices.

Śālīna means taking alms without begging.

Śiloñchana means taking the fallen grains in the field.

These are the four types of occupation for the householder (**gr̥he**).

|| 3.12.43||

vaikhānasā vālakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭīcakaḥ pūrvam
bahvodo haṁsa-niṣkriyau

From Brahmā's mouths starting from the eastern mouth arose the four divisions of vanapraṣṭhas: vaikhṇasa, vālakhilya, audumbara and phenapa (vaikhānasā vālakhilyau-dumbarāḥ phenapā vane). From Brahmā's four mouths arose the four types of sannyasīs: kuṭīcaka, bahvoda, haṁsa and niṣkriya (nyāse kuṭīcakaḥ pūrvam bahvodo haṁsa-niṣkriyau).

The **vaikhānasa** vanapraṣṭha lives on wild grains.

The **vālakhilya** gives away accumulated grains on gaining new grains.

The **audumbara** lives off what he acquires by walking in the direction he sees on getting up the morning.

The **phenapa** lives off grains or fruit which have naturally fallen on the ground.

These are the different types of vanaprastha arising from their different means of sustenance.

There are four types of sannyasīs.

The **kuṭīcaka** mainly concentrates on karma in his own hermitage.

The **bahvoda** rejects action and mainly concentrates on jñāna.

The **hamṣa** is fixed in knowledge.

The **niśkriya** has attained realization.

The later types in the list are superior to the previous ones.

|| 3.12.44||

ānvīksikī trayī vārtā
daṇḍa-nītis tathaiiva ca
evam vyāhrtayaś cāsan
praṇavo hy asya dahrataḥ

Logic (ānvīksikī), Vedic knowledge (trayī), occupational livelihood (vārtā) and law enforcement (daṇḍa-nītis tathaiiva ca) arose from his four mouths. Bhūh, bhuvah, svah and bhūr-bhuvah-svah arose from his four mouths (evam vyāhrtayaś cāsan). Om arose from his heart (praṇavo hy asya dahrataḥ).

Logic and the other types of knowledge arose from the eastern and other mouths in succession.

The first four items starting with logic (ānvīkṣikī) represent mokṣa, dharma, kāma and artha.

Vyāhṛtayah means the individual words bhur, bhuvah and svah and their combination bhur bhuvah svah.

These four arose from his four mouths.

Thus Āśvalāyana-sūtra says evaṃ vyāhṛtayah proktā vyastāḥ samastā api: vyāhṛti means the individual components and the combination.

Or the fourth item can be mahah.

Bhūr bhuvah svar iti vā etās tisro vyahṛtayas tāsām uha
smaitām caturthīm mähācamasya pravedayate mahas iti:

Bhūr, bhuvah and svah are the three vyahṛtis and
Mähācamasya taught a fourth called mahah. (Taittiriya
upanishad 1.5.1)

Hṛtsvataḥ means the space in the heart.

~~An alternative reading is dahrataḥ with the same meaning.~~

|| 3.12.45||

tasyoṣṇig āsīl lomabhyo
gāyatrī ca tvaco vibhoḥ
triṣṭum māmsāt snuto 'nuṣṭub
jagaty asthnaḥ prajāpateḥ

Usnik (28 syllables) arose from Brahmā's body hairs. Gāyatrī (24 syllables) arose from his skin. Triṣṭup (44 syllables) arose from his muscles. Anuṣṭup (32 syllables) arose from his veins. Jagatī (48 syllables) arose from Brahmā's bones (jagaty asthnaḥ prajāpateḥ).

This verse describes the origin of the Vedic meters.

Snutaḥ means the veins which spread out all over the body.

Śruti says anuṣṭup snāvān: the anuṣṭup meter arose from the veins.

|| 3.12.46||

majjāyāḥ pañktir utpannā
br̥hatī prāṇato 'bhavat

Pañkti (40 syllables) arose from his marrow (**majjāyāḥ pañktir utpannā**) and br̥hatī meter (36 syllables) arose from his prāṇa (**br̥hatī prāṇato 'bhavat**).

|| 3.12.47||

sparśas tasyābhavaj jīvaḥ
svaro deha udāhrta
ūṣmāṇam indriyāṇy āhur
antaḥ-sthā balam ātmanaḥ
svarāḥ sapta vihāreṇa
bhavanti sma prajāpateḥ

From Brahmā's life arose (prajāpateḥ jīvaḥ ābhavaj) the consonants (sparśah). From his body arose the vowels (svaro deha udāhrta). From his senses arose the ūṣmāṇas (ūṣmāṇam indriyāṇy āhur). The semi-vowels arose from his strength (antaḥ-sthā balam ātmanaḥ). The seven musical notes arose from his playing (svarāḥ sapta vihāreṇa bhavanti).

This verse describes the origin of the various sounds in speaking.

Sparśa refers to the five classes of consonants with their nasals.

Svara refers to the vowels starting with a.

Ūṣmāna refers to śa, ṣa, sa and ha as well.

Antastha refers to semivowels ya, ra, la and va.

Sapta-svara refers to the musical notes beginning with ṣaḍja.

These arose as play (vihāreṇa).

|| 3.12.48||

śabda-brahmātmanas tasya
vyaktāvyaktātmanah paraḥ
brahmāvabhāti vitato
nānā-śakty-upabṛmhitah

The Supreme Lord (paraḥ) who is impersonal Brahman and the ~~personal Lord filled with various śaktis~~ (nānā-śakty-upabṛmhitah), makes his appearance as Brahmā (brahmā avabhāti), whose body is composed of the Vedas (śabda-brahmātmanas), which is audible sound as vaikhari (vyakta) and inaudible as om̐ (avyaktātmanah).

This verse shows that Brahmā has extraordinary powers as a manifestation of the Lord.

His body is composed of the Vedas (**śabda-brahma**).

The Supreme Lord (**parah**) appears as the worshipable object in the form of Brahmā whose body is the Vedas, manifested as external sound (**vaikhari**) and the unmanifested sound om.

That Lord is also manifested as Brahman, the object of impersonal jñāna, and as Bhagavān, the object of pure, personal knowledge, filled with many śaktis.

Since Brahmā is non-different from the Lord, it is understood that he has not been contaminated by approaching his daughter.

|| 3.12.49||

tato 'parām upādāya
sa sargāya mano dadhe

Having given up one body which became darkness (tatah),
Brahmā (sah) accepted this other body (aparām upādāya)
and concentrated his mind on creation (sargāya mano dadhe).

Giving up his previous body which became mist and darkness
(after desiring Vāk), Brahmā accepted another body without
pollution of forbidden acts of lust.

This śabda-brahma body remains with Brahmā at all times.

Section-VI

Creation of Svayambhuva
Manu and Satarupa (50-57)

|| 3.12.50 ||

ṛṣiṇām bhūri-vīryānām
api sargam avistṛtam
jñātvā tad dhṛdaye bhūyaś
cintayām āsa kaurava

O Vidura (kaurava)! Understanding (jñātvā) that the creation produced from the powerful sages (ṛṣiṇām bhūri-vīryānām api sargam) was not sufficient (avistṛtam), Brahmā again began to reflect in his heart (tad dhṛdaye bhūyaś cintayām āsa).

Brahmā had thought that Marīci and others whom he had previously created would create a huge population.

However he again made efforts.

|| 3.12.51||

aho adbhutam etan me
vyāpṛtasyāpi nityadā
na hy edhante prajā nūnam
daivam atra vighātakam

How astonishing (aho adbhutam)! ~~Though I am engaged~~
constantly in creation (etan me nityadā vyāpṛtasyāpi), the
population does not increase (na hy edhante prajā nūnam).
There is certainly some obstacle causing misfortune (daivam
atra vighātakam).

|| 3.12.52||

evam yukta-kṛtas tasya
daivam cāvekṣatas tadā
kasya rūpam abhūd dvedhā
yat kāyam abhicakṣate

While engaging himself properly (evam yukta-kṛtas tadā)
and considering his bad luck (tasya daivam ca āvekṣatah),
his body became two beings (kasya rūpam dvedhā abhūd),
who are known as the descendents of Brahmā (yat kāyam
abhicakṣate).

Properly engaging himself (yukta-kṛtaḥ) and seeing his misfortune,
one form of Brahmā became two, one with a beard and the other with
breasts.

Since the two bodies were related to Brahmā (ka) they are known as
kāya, or his descendents.

Kaḥ and āyana combine to form kāyana, which means “descendent of
ka or Brahmā,” by the rule naḍāditvāt phak (Pāṇinī 4.1.99).

The syllable na is dropped for metrical reasons, to form the word
kāya.

|| 3.12.53||

tābhyām rūpa-vibhāgābhyām
mithunam samapadyata

The two separated bodies (tābhyām rūpa-vibhāgābhyām)
united together in a sexual relationship (mithunam
samapadyata).

|| 3.12.54||

yas tu tatra pumān so 'bhūn
manuḥ svāyambhuvaḥ svarāt
strī yāsīc chatarūpākhyā
mahiṣy asya mahātmanah

The male form became known (sah pumān tu tatra abhūt) as the independent ruler Svāyambhuva Manu (svāyambhuvaḥ manuḥ svarāt) and the woman became known as Śatarūpā (strī yāsīt satarūpākhyā), the queen of that great soul (mahiṣy asya mahātmanah).

|| 3.12.55||

tadā mithuna-dharmena
prajā hy edhām babhūvire

Thereafter, by their union, they increased the population
(tadā mithuna-dharmena prajā hy edhām babhūvire).

|| 3.12.56||

sa cāpi śatarūpāyām
pañcāpatyāny ajījanat
priyavratottānapāda
tisraḥ kanyāś ca bhārata
ākūtir devahūtiś ca
prasūtir iti sattama

O son of Bharata (bhārata), most virtuous sage (sattama)! Svāyambhuva begot in Śatarūpā five children (sa cāpi śatarūpāyām pañca apatyāny ajījanat)—two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti (priyavrat uttānapāda tisraḥ kanyāś ca bhārata ākūtir devahūtiś ca prasūtir iti).

Saḥ refers to Svāyambhuva.

|| 3.12.57||

ākūtiṃ ruçaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtiṃ ca
yata āpūritaṃ jagat

The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci (ākūtiṃ ruçaye prādāt), the middle daughter, Devahūti, to the sage Kardama (kardamāya tu madhyamām), and the youngest, Prasūti, to Dakṣa (dakṣāya adāt prasūtiṃ ca). The world became filled with their offspring (yata āpūritaṃ jagat).

Yatah means “by whose offspring.”

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