

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 ^{मोहा} 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

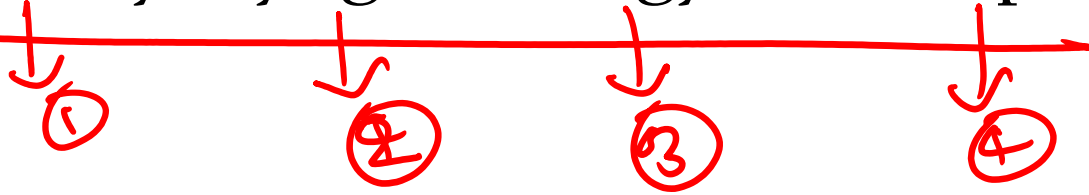
Creation of the Kumaras and
Rudra (4-20)

|| 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 durviśaham 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 (durviśaham).

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 prajāpateh
sadyo 'jāyata tan-manyuh
kumāro nīla-lohitah

Brahmā (prajāpateh) 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 Rudrāṅīs:
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 ātmabhuvādiṣṭah
parikramya girām patim
bādham ity amum āmantrya
viveśa tapase vanam

Maitreya said: Rudra, having been ordered by Brahmā (evam ātmabhuvā ādiṣṭah), 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).