

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-III

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

|| 3.12.21 ||

athābhidhyāyataḥ 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 'ṅuṣṭhāt 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 aṅuṣṭhāt). Vasīṣṭha 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 narayaṇaḥ svayam
adharmah pṛṣṭhato yasmān
mṛtyur loka-bhayaṅkaraḥ

Religion appeared from the right breast of Brahmā (dharmah stanād dakṣiṇato), where Paramātmā is situated (yatra nārāyaṇaḥ 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 kāmo 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 kāmo 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-kṛto 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-kṛto**).

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
anigrhyaṅgajam 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 jagrhur), 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-upabṛmhitah

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.