

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-V

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

|| 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 dānaṁ tapaḥ satyaṁ
dharmasyeti padāni ca
āśramāṁś ca yathā-saṅkhyam
asṛjat saha vṛttibhiḥ

Knowledge (purity), charity (mercy), penance and truth
(vidyā dānaṁ tapaḥ satyaṁ) are said to be the four legs of
religion (dharmasyeti padāni ca), and to learn this, there are
four asramas and their respective duties (āśramāṁś 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)

↓
Vairagya.

↓
Knowledge

↓
brahmacari

↓
Charity

↓
grihstha

↓
Sanyasa

|| 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
upanīṣad 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.