

Canto Three – Chapter Twelve

Creation of the Kumaras
and Others

Section	Topic
SB3.12.1-3	Brahma first creates ignorance
SB3.12.4-20	Creation of the Kumaras and Rudra
SB 3.12.21-27	Brahma creates the 10 sons and others from various parts of his body
SB 3.12.28-33	The Vak episode
SB 3.12.34-49	Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma
SB 3.12.50-57	Creation of Svayambhuva Manu and Satarupa



Part-I

**Brahma first creates
ignorance (3.12.1-3)**

Section: SB 3.12.1-3

Brahma first creates
ignorance

|| 3.12.1||

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyāḥ paramātmanaḥ
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 (**paramātmanaḥ**). Now hear (**atha nibodha me**) how Brahmā carried out the creation (**yathā veda-garbhah asrākṣīt**).

Section: SB 3.12.1-3

Brahma first creates
ignorance

|| 3.12.2||

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

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

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.

Tamas means ignorance of the svarūpa of the jīva.

Moha means the identification of self with body etc.

Mahāmoha means applying possessiveness to objects of enjoyment.

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

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 tāmisrah krodha ucyate
avidyā pañca-parvaiṣā prādurbhūtā mahātmanah**

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

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

Section: SB 3.12.1-3

Brahma first creates
ignorance

|| 3.12.3||

**dr̥ṣṭvā pāpīyasīm sṛṣṭīm
nātmānaṁ 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 ātmānaṁ 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 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.)

Part-II

Creation of the Kumaras and
Rudra (3.12.4-20)

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.4||

sanakam ca sanandam ca
sanātanam athātmabhūḥ
sanat-kumāram ca munīn
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.

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 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.

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.6||

so 'vadhyātaḥ sutair evaṁ
pratyākhyātānuśāsanaiḥ
krodhaṁ durviśahaṁ jātaṁ
niyantum upacakrame

When Brahmā was disrespected by his sons (**sah evaṁ sutair avadhyātaḥ**) who refused to follow his order (**praty ākhyāta anuśāsanaiḥ**), he tried to control his anger (**krodhaṁ jātaṁ niyantum upacakrame**), which was difficult to tolerate (**durviśahaṁ**).

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.

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.7||

dhiyā nigr̥hyamāṇo 'pi
bhruvor madhyāt prajāpateḥ
sadyo 'jāyata tan-manyuḥ
kumāro nīla-lohitāḥ

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

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-manyuḥ 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.

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 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**)! Of controller (**dhātaḥ**)! Please give me names and places to reside (**nāmāni sthānāni ca me kuru**).”

Section: SB 3.12.4-20

Creation of the
Kumaras and 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**).”

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.10||

yad arodīḥ sura-śreṣṭha
sodvega iva bālakaḥ
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 (**bālakaḥ iva**) the people will call you Rudra (**tataḥ prajāḥ tvām abhidhāsyanti rudra nāmnā iti**).

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.11 ||

hṛd indriyāṅy asur vyoma
vāyur agnir jalaṁ 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 jalaṁ 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 (asuḥ) 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 tapaḥ-dīpita-manyavaḥ: enflamed with anger because of austerities. (SB 6.4.5)

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

O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for your lotus feet.
SB 10.2.32

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.12||

manyur manur mahinaso
mahāñ chiva ṛtadhvajah
ugraretā bhavaḥ kālo
vāmadevo dhṛtavrataḥ

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

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.13||

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

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

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.14||

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

Accept the names and places designated for you (**gr̥hāṇa 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**).

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.15||

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

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

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 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**).

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.17||

alam praṅbhiḥ sṛṣṭābhir
īdṛśībhiḥ surottama
mayā saha dahantībhir
diśāś cakṣurbhir ulbaṇaiḥ

O best of the devatās (**surottama**)! It is not necessary to create (**alam sṛṣṭābhir**) such progeny (**īdṛśībhiḥ praṅbhiḥ**) who burn up the directions (**diśāś dahantībhir**) along with me (**mayā saha**) by their fiery glance (**cakṣurbhir ulbaṇaiḥ**).

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 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.

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 punaḥ
bibharmi tapasā viśvaṁ vīryaṁ me duścaraṁ tapaḥ**

By austerity I create, destroy and maintain the universe again and again. My power arises from intense austerity.
SB 2.9.23

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 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.”

Section: SB 3.12.4-20

Creation of the
Kumaras and Rudra

|| 3.12.20||

maitreya uvāca
evam ātmabhuvādiṣṭaḥ
parikramya girām patim
bāḍham 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 (**bāḍham ity amum āmantrya**),” he entered the forest to perform austerities (**viveśa tapase vanam**).

Part-III

**Brahma creates the 10 sons
and others from various
parts of his body
(3.12.21-27)**

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 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**).

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 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 does not depend 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.

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 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.

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 3.12.24||

pulaho nābhito jajñe
pulastyaḥ karṇayor ṛṣiḥ
aṅgirā mukhato 'kṣṇo 'trir
marīcir manaso 'bhavat

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

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 3.12.25||

dharmah stanād dakṣiṇato
yatra nārāyaṇah 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.

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 3.12.26||

hṛdi kāmō bhruvaḥ krodho
lobhaś cādhara-dacchadāt
āsyād vāk sindhavo meḍhrān
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 adhara-dacchadāt**). Speech arose from his mouth (**āsyād vāk**). Oceans arose from his penis (**sindhavo meḍhrān**) 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.

Hṛdi 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 place 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..

Section: SB 3.12.21-27

Brahma creates the 10
sons and others from
various parts of his body

|| 3.12.27||

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuḥ
manaso dehataś cedam
jajñe viśva-kṛto jagat

Kardama (**kardamo**), the husband of Devahūtī (**devahūtyāḥ patiḥ prabhuḥ**), appeared from Brahmā'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.”

Part-IV

The Vak episode
(3.12.28-33)

|| 3.12.28||

vācam duhitaram tanvīm
svayambhūr haratīm manah
akāmām cakame kṣattaḥ
sa-kāma iti naḥ śrutam

O Vidura (**kṣattaḥ**)! We have heard (**iti naḥ 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 Kāṁca. (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, with extreme concentration. You will not be bewildered at any time during your lifetime and its subdivisions. SB 2.9.36

|| 3.12.29||

tam adharme kṛta-matim
vilokya pitaram sutāḥ
marīci-mukhyā munayo
viśrambhāt pratyabodhayan

Seeing their father (**vilokya tam pitaram**) having an inclination to sin (**adharme kṛta-matim**), 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 Brahma's of previous kalpas (**na pūrvaiḥ kṛtaṁ**), and will not be done by anyone in the future (**na kariṣyanti cāpare**).

|| 3.12.31 ||

tejīyasām api hy etan
na suślokyam jagad-guro
yad-vṛttam anutiṣṭhan 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**).

|| 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 (**sah 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 gr̥ṇataḥ putrān
puro dr̥ṣṭvā prajāpatīn
prajāpati-patis tanvaṁ
tatyāja vr̥ḍitas tadā
tām diśo jagr̥hur ghorām
nīhāraṁ yad vidus tamaḥ

Seeing his sons, the Prajāpatis (**dr̥ṣṭvā putrān prajāpatīn**), speak before him in this way (**sa ittham gr̥ṇataḥ purah**), Brahmā gave up his previous disposition in shame (**tanvaṁ tatyāja vr̥ḍitas tadā**). The directions accepted that disposition (**tām diśo jagr̥huh**), 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.

Part-V

Brahma's power of creation
is not diminished due to this
act – Therefore, don't judge
Brahma (3.12.34-49)

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 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**) on 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:

**dharmavyatikramo 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 vyaktāvyaktātmanaḥ paraḥ
brahmāvabhāti vitato nānā-śakty-upabṛmhitāḥ**

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 om. 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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.35||

**cātur-hotraṁ karma-tantram
upaveda-nayaiḥ saha
dharmasya pādās catvāras
tathaivāśrama-vṛttayaḥ**

The actions of the hotā, udgātā, adhvaryu and brahma priests (**cātur-hotraṁ**), 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-vṛttayaḥ**) appeared from his mouth (**tathā eva**).

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.36||

vidura uvāca

sa vai viśva-sṛjām īśo
vedādīn mukhato 'sṛjat
yad yad yenaśṛjad devas
tan me brūhi tapo-dhana

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

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.37||

maitreya uvāca

**ṛg-yajuḥ-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram i jyām stuti-stomaṁ
prāyaścittam vyadhāt kramāt**

Maitreya said: From Brahmā's mouths starting from the eastern mouth (**pūrvādibhir mukhaiḥ**) the 4 vedas (**ṛg-yajuḥ-sāmātharvākhyān vedān**) along with their activities (**śāstram i jyām stuti-stomaṁ 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 Ṛg-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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.38||

āyur-vedaṁ dhanur-vedaṁ
gāndharvaṁ vedaṁ ātmanaḥ
sthāpatyaṁ cāsṛjad vedaṁ
kramāt pūrvādibhir mukhaiḥ

Brahmā created ayurveda (medicine), dhaur-veda (military science), gāndharva veda (music) and ṣthapatya (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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.39||

itihāsa-purāṇāni
pañcamam vedam īśvaraḥ
sarvebhya eva vaktrebhyaḥ
sarje sarva-darśanaḥ

Brahmā, who has faces in all directions (**sarva-darśanaḥ**), created the fifth Veda (**pañcamam vedam sarje**) 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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.40||

ṣoḍaśy-ukthau pūrva-vaktrāt
purīṣy-agniṣṭutāv atha
āptoryāmātirātrau ca
vājapeyaṁ sagosavam

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). Āptoryāma (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 (vājapeyaṁ sagosavam).

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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 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 kṣetrajñasyeśvara-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 tapaḥ 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)

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.42||

sāvitram prājāpatyam ca
brāhmaṁ cātha bṛhat tathā
vārtā sañcaya-śālīna-
śiloñcha iti vai gṛhe

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

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 (gṛhe).

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.43||

**vaikhānasā vā lakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭīcakaḥ pūrvam
bahvodo hamsa-niṣkriyau**

From Brahmā's mouths starting from the eastern mouth arose the four divisions of vanapraṣṭhas: vaikhṇasa, vā lakhilya, audumbara and phenapa (**vaikhānasā vā lakhilyau-dumbarāḥ phenapā vane**). From Brahmā's four mouths arose the four types of sannyasīs: kuṭīcaka, bahvoda, hamsa and niṣkriya (**nyāse kuṭīcakaḥ pūrvam bahvodo hamsa-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 vanapraṣṭha 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 haṁsa is fixed in knowledge.

The niśkriya has attained realization.

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

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.44||

ānvīkṣikī trayī vārtā
daṇḍa-nītis tathaiva ca
evam vyāhṛtayaś cāsan
praṇavo hy asya dahrataḥ

Logic (ānvīkṣikī), Vedic knowledge (trayī), occupational livelihood (vārtā) and law enforcement (daṇḍa-nītis tathaiva ca) arose from his four mouths. Bhūh, bhuvah, svaḥ and bhūr-bhuvah-svaḥ arose from his four mouths (evam vyāhṛtayaś 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. Vyāhṛtayaḥ 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 evaṁ vyāhṛtayaḥ 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 upaniṣad 1.5.1)

Hṛtsvataḥ means the space in the heart.

An alternative reading is dahrataḥ with the same meaning.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.45||

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

Uṣṇik (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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 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**).

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 3.12.47||

sparśas tasyābhavaj jīvaḥ
svaro deha udāhṛta
ūṣmāṇam indriyāṅy āhur
antaḥ-sthā balam ātmanah
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 udāhṛta**). From his senses arose the ūṣmāṇas (**ūṣmāṇam indriyāṅy āhur**). The semi-vowels arose from his strength (**antaḥ-sthā balam ātmanah**). 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 ṣadja.

These arose as play (vihāreṇa).

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 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 (paraḥ) appears as the worshipable object in the form of Brahmā whose body is the Vedas, manifested as external sound (vaikhari) and the unmanifested sound om̐.

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.

Section: SB 3.12.34-49

Brahma's power of creation is not diminished due to this act – Therefore, don't judge Brahma (3.12.34-49)

|| 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.

Part-VI

Creation of Svayambhuva
Manu and Satarupa (3.12.50-
57)

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.50||

ṛṣīṅāṃ bhūri-vīryāṅāṃ
apī sargam avistṛtam
jñātvā tad dhṛdaye bhūyaś
cintayām āsa kaurava

O Vidura (**kaurava**)! Understanding (**jñātvā**) that the creation produced from the powerful sages (**ṛṣīṅāṃ bhūri-vīryāṅāṃ apī 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.

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 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**).

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.52||

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

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 abhicaḡṣate**).

Properly engaging himself (yukta-kṛtaḡ) 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.

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.53||

**tābhyām rūpa-vibhāgābhyām
mithunam samapadyata**

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

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.54||

yas tu tatra pumān so 'bhūn
manuḥ svāyambhuvaḥ svarāṭ
strī yāsīc chatarūpākhyā
mahiṣy asya mahātmanaḥ

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

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.55||

**tadā mithuna-dharmeṇa
prajā hy edhām babhūvire**

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

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.56||

sa cāpi śatarūpāyām
pañcāpatyāny ajījanat
priyavratottānapādau
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 uttānapādau tisraḥ kanyāś ca bhārata ākūtir devahūtiś ca prasūtir iti**).

Section: SB 3.12.50-57

Creation of Svayambhuva
Manu and Satarupa

|| 3.12.57||

ākūtim rucaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtim ca
yata āpūritam jagat

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