

OM

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ द्वादशोऽध्यायः - १२ ॥

DHVAADHESOADDHYAAYAH (CHAPTER TWELVE)

Aja Srishti Kremam (The order of creation by Brahma Dheva)

[In this chapter we can read the order of creation of the universe and its entities and elements by Brahma Dheva. The creation starts from darkness of ignorance to brilliance of knowledge and onwards. And creation proceeded to all the basic prerequisites for existence of the universe and then Sanath Kumaaraas then Rudhra then Saptharshees and Prejaapathees and so on in a very logical order. This chapter will conclude with the manifestation of Svaayambhuva Manu and Satharoopa and their five children. Please continue to read...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः ।
महिमा वेदगर्भोऽथ यथास्नाक्षीन्निबोध मे ॥ १॥

1

Ithi the varnnitha Ksheththah kaalakhyah paramaathmanah
Mahimaa vedhagerbhoattha yetthaasraaksheenniboddha me.

Hey Vidhura! Thus, we have discussed the amazing concepts and greatness of the evolution of Time. Now I shall explain the details and the order of Srishti or Manifestation or Creation of Brahma Dheva. Please listen carefully and understand them.

ससजग्निंऽन्धतामिस्रमथ तामिस्रमादिकृत् ।
महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥ २॥

2

Sasarjjaagreanddhathaamisramattha thaamisramaadhikrith
Mahaamoham cha moham cha thamaschaajnjanavriiththaya.

Brahma Dheva initially manifested five different types of Ignorances or Nescience from Illusion. They are 1) Anddhathaamisram = Hell of pitch darkness or utter ignorance or sense of unfathomable depth or anger out of acute desperation, 2) Thaamisram = Hell of darkness or ignorance or sense of depth or anger of desperation, 3) Moham = Enticement or deception which is a product of material greed, 4) Mahaamoham = Horrible Self deception which is a product of extreme greed and 5) Anddhakaaram = Ignorance or Darkness or utter lack of knowledge. [These are the basic causes why material life is miserable.]

दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बहवमन्यत ।
भगवद्ध्यानपूतेन मनसान्यां ततोऽसृजत् ॥ ३॥

3

Dhristvaa paapeeyaseem srishtim naathmaanam behvamanytha
Bhagawadhddhyaanapoothena manasaanyaamsthathoasrijath.

After manifestation of such qualities of ignorance which would prompt sinful and evil tasks and would drag the elements and entities undertaking such tasks into miserable and hellish situations of distresses, pains and agonies, Brahma Dheva was sad and grief-stricken. Brahma Dheva with pure and virtuous mind and heart meditated upon Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan whose abode is Vaikunta. And with a meditative and devotional mind Brahma Dheva manifested elements and entities of counteractive power to eliminate and remove and destroy the products of ignorance. [This means Brahma Dheva initially created negativities of ignorance and then positivity's to remove ignorance by divine and transcendental knowledge.]

सनकं च सनन्दं च सनातनमथात्मभूः ।
सनत्कुमारं च मुनीन्निष्क्रियानूध्वरेतसः ॥ ४॥

4

Sanakam cha Sanandham cha Sanaathanamatthaathmabhooh
Sanathkumaaram cha muneen nishkriyaanoorddhvarethasah

At the beginning Brahma Dheva manifested four sons. They were all molded out from his mental visualization and hence are well-known and called as Maanasa Puthraas meaning sons manifested from mind. [There was no involvement of material energy in these creations. They were purely products of Transcendental Energy and Transcendental Power with Transcendental modes.] They are 1) Sanaka, 2) Sanandha, 3) Sanaathana and 4) Sanathkumaara from first to last respectively. They are the divinest sages. They, absolutely, do not get involved in any material activity of this material universe and hence known as Nishkriyaas. They are purely transcendental and because of that they are never affected or influenced or impacted by any perception of material senses. Therefore, they are known as Vijithendhriyaas meaning those who have overpowered or successful over activities of sense organs. [They are all embodiments of Sathwa Guna and hence they have dominance of Sathwa Guna. All the four of them together are called Sanath Kumaaraas or Kumaaraas.]

तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः ।
तन्नैच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥ ५॥

5

Thaan bebhaashe svabhooth puthraan “prejaah srijatha puthrakaah”
Thannaichcchanmokshaddharmmaano Vaasudhevaparaayanaah.

After creating Sanaka and other three sons Brahma Dheva spoke to them “Oh my dear sons you please start generating progeny” and “please listen to my words’ '. But as Sanath Kumaaraas were interested only in worshipping, continuously and without any interruption, the Supreme Primordial Personality, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan whose abode is Vaikunta, and attain ultimate Kaivalya or Moksha or Salvation they refused to comply with the orders of Brahma Dheva.

सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः ।
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे ॥ ६॥

6

Soavadhddhyaathah suthairevam prethyaakhyaathaanusasaanaih
Kroddham dhurvishaham jaatham niyanthumupachakreme.

Brahma Dheva considered the refusal of Kumaaraas as contempt to his orders and unbearable rage and anger boiled within him. Brahma Dheva with great effort tried to control the emotion of anger within him.

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः ।
सद्योऽजायत तन्मन्युः कुमारो नीललोहितः ॥ ७॥

7

Ddhiyaa nigrehyamaanoapi bhroovormmadhddhyaath Prejaapatheh
Sadhyoajaayatha thanmanyuh Kumaaro Neelalohithah.

Though Brahma Dheva was able to manage and control the anger, with the power of intelligence of his mind, from in between his eyebrows erupted out

in the form of a male child with combined colors of blue and red or a male child with combined colors of blue and red erupted from in between his eyebrows. [There is also another story that though Brahma Dheva tried to control his anger due to the dominance of his Rejo Guna he was unable to and felt that the despicable response of his creations was silly or childish and hence cursed them to remain as five-year-old boys forever. Kumaaraas considered those curse words as a blessing and a boon and they still remain as five-year-old boys singing the glories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, the Supreme Primordial God Head.]

स वै रुरोद देवानां पूर्वजो भगवान् भवः ।
नामानि कुरु मे धातः स्थानानि च जगद्गुरो ॥ ८॥

8

Sa vai rurodha “dhevaanaam poorvvajo Bhagawaan bhavah
Naamaani kuru me ddhaathah sthaanaani cha jegadhguro.”

That newborn boy is the first manifestation of all the Dhevaas or gods of heaven. Thus, the first Dheva was created. He is the most knowledgeable and an Omniscient and embodiment of knowledge. The boy spoke with cries like “Oh my dear and respectful father you are the first of all creations and is the most divine creation. You are the most knowledgeable and the preceptor of the universe and hence known as Jegadhguru. Please provide me with name and position and place.” to Brahma Dheva.

इति तस्य वचः पाद्मो भगवान् परिपालयन् ।
अभ्यधाद्द्रया वाचा मा रोदीस्तत्करोमि ते ॥ ९॥

9

Ithi thasya vachah Paadhmo Bhagawaan paripaalayan
Abhyaddhaadhhrayaa vaachaa “Maa rodheesthath karomi the.”

Having heard the cries of the boy Brahma Dheva spoke auspicious and consoling divine words like “Hey boy, you do not need to cry. I will provide you all that you have asked me at this very moment.”

यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः ।
ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥ १० ॥

10

“Yedharodheeh surasreshtta sodhvega iva baalakah
Thathasthvaamabhiddhaasyanthi naamnaa Rudhra ithi prejaah.”

“You are the greatest and noblest and the chief of the Dhevaas or gods of heaven. You will be called by all progeny by the name “Rudhra” because you anxiously cried with that sound of a fearful child.”

हृदिन्द्रियाण्यसुर्व्योम वायुरग्निर्जलं मही ।
सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ॥ ११ ॥

11

“HridhindhriyaanyAsurvVyoma VaayurAgnirjJelam Mahee
SooryasChandhraSthapaschaiva stthaanaanyagre krithaani me.”

“My dear son, I have already assigned the following places as your residence even before your demand. The residences assigned for you are Hearts, Senses, Austerities, Air of life or Praanavaayu or Oxygen, Sky, Earth, Sun, Moon, Wind or Air, Fire and Water. You can stay at all these places freely and comfortably.”

मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः ।
उग्ररेता भवः कालो वामदेवो धृतव्रतः ॥ १२ ॥

12

“ManyurmManurmMahinaso mahaan SivaRithaddhvajah
Ugrarethaa Bhavah Kaalo Vaamadhevo Ddhrithavrathah.”

“Hey Rudhra, you are assigned with the following eleven other names also:
1) Manyu, 2) Manu, 3) Mahaan, 4) Kaala, 5) Rithuddhvaja, 6) Siva, 7) Vaamadheva, 8) Ddhrithvratha, 9) Ugraretha, 10) Mahinassu and 11) Bhava.”

धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाम्बिका ।
इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः ॥ १३॥

13

“DheerVriththirUsanomaa cha niyuthSarppirIlaAmbikaa
Iraavathee Suddhaa Dheekshaa Rudhraanyo Rudhra the sthriyah.”

“Hey, Rudhra, you also be aware that: 1) Dhee, 2) Sarppi, 3) Suma, 4) Ila, 5) Vriththi, 6) Usana, 7) Niyuth or Niyutha, 8) Ambika, 9) Suddha, 10) Dheeksha, 11) Iraavathi and 12) Rudhraani are all your beloved consorts.”

गृहाणैतानि नामानि स्थानानि च सयोषणः ।
एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः ॥ १४॥

14

“Grihaanaithaani naamaani stthaanaani cha sayoshanah
Ebhih srija prejaa behveeh prejaanaamasi yethpathih.”

“Hey Rudhra! You please accept all the names as stated by me and stay comfortably with your consorts at the places assigned to you. You are the master of all the living entities. You are assigned with the responsibility of procreation. Therefore, with your consorts please proceed with your responsibility of procreation. You would be known as the first Prejaapathi meaning the Lord of all living entities.”

इत्यादिष्टः स्वगुरुणा भगवान्नीललोहितः ।
सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥ १५॥

15

Ithyaadhishtassa gurunaa Bhagawaan Neelalohithah
Sathwaakrithisvabhaavena sasarjaathmasamaah prejaah.

Rudhra, whose body color is a mix of blue and red, complying with the commanding orders of his creator, Brahma Dheva, procreated innumerable

other offspring exactly like him in all respects like strength, power, features, character, qualities, appearance, etc.

रुद्राणां रुद्रसृष्टानां समन्ताद्भ्रसतां जगत् ।
निशाम्यासङ्ख्यशो यूथान् प्रजापतिरशङ्कत ॥ १६॥

16

Rudhraanaam Rudhrasrishtaanaam samanthaadhgresathaam jegath
Nisaamyasamkhyaso yoothaan prejaapathirasankatha.

The innumerable children and grandchildren created by Rudhra were horrible in forms and shapes like ghosts, devils, spirits, etc. and filled up the whole universe. They were to devour the universe itself. Brahma Dheva the creator of the universe was very much afraid of the situation that the whole universe being filled up with horrible creations of Rudhra and his offspring's.

अलं प्रजाभिः सृष्टाभिरीदृशीभिः सुरोत्तम ।
मया सह दहन्तीभिर्दिशश्चक्षुर्भिरुल्बणैः ॥ १७॥

17

“Alam prejaabuih srishtaaabhireedhriseebhissuroththama!
Mayaa saha dhehantheebhirdhisaschakshubhirulbanaih.”

“Oh, the noblest of all Dhevaas, Rudhra! These terrible manifestations by you are burning me and the whole universe with their horrifying look of red-hot eyes. Therefore, for the safety and prosperity of the universe please stop your manifestations immediately.”

तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ।
तपसैव यथा पूर्वं स्रष्टा विश्वमिदं भवान् ॥ १८॥

18

“Thapa aathishtta bhadhram the sarvvabhoothasukhaavaham
Thapasaiva yetthaapoorvvam srishtaa visvamidham Bhawaan.”

“And in order to provide auspiciousness and prosperity to all the living entities you please observe appropriate penance and austerity. Only by performing appropriate penance would you be able to bring back the universe into its previous condition or as it was before. That would bring comfort, peace and prosperity to you as well as to the universe and to me.”

तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् ।
सर्वभूतगुहावासमञ्जसा विन्दते पुमान् ॥ १९॥

19

“Thapasaiva param jyothirBhagawanthamAddhokshajam
Sarvvabhoothaguhaavaasamanjjasaa vindhathe pumaan.”

“Austerity and penance are the best media to approach Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the creator of Brahma Dheva and who is the embodiment of Eternal Brilliance and Eternal Energy and who is always residing within the soul of each and every entity of the universe as the primary source and Soul of Eternal Knowledge.”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम् ।
बाढमित्यमुमामन्त्र्य विवेश तपसे वनम् ॥ २०॥

20

Evamaathmabhoovaaaadhishtah parikremya giraam pathim
Baaddamithyaamumaamanthrya vivesa thapase vanam.

Rudhra, obeying the commanding order of Brahma Dheva, his father who is the embodiment of Vedhaas, proceeded happily and pleasingly to the forest to observe austere penance after circumambulating with salutation and prostrating him (Brahma Dheva).

अथाभिध्यायतः सर्गं दशपुत्राः प्रजज्ञिरे ।
भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥ २१॥

Atthaabhiddhyaayathah sarggam dhesa puthraah prejajnjure
Bhawachchakthiyukthasya lokasanthaanahethavah.

Thereafter Brahma Dheva contemplated the ways and means for procreation. Brahma Dheva who was already empowered with eternal energy, power and knowledge by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan of Vaikuntta manifested ten sons who were all fully capable of procreation and to help him out in that process.

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः ॥ २२॥

MareechiryAthrymAngirasau Pulasthyah Pulahah Krathuh
BhrigurvVasishtto Dhekshasxha deshamaasthathra Naaradhah

The ten sons manifested by Brahma Dheva during his contemplation were:
1) Mareechi, 2) Athri, 3) Amgiras, 4) Pulasthya, 5) Pulaha, 6) Krathu, 7) Bhrigu, 8) Vasishhta, 9) Dheksha and 10) Naaradha.

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः ।
प्राणाद्वसिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः ॥ २३॥

UthsamgaanNaaradho jejnje Dhelshoanggushttaath svayambhuvah
PraanaadhVasishttassamjaatho Bhrigusthvachi karaath Krathu.

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोः ऋषिः ।
अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् ॥ २४॥

Pulaho naabhitho jejnje Pulasthyah karnnayo rishih
Amgiraa mukhathoakshanoAthrimMareechirmmanasoabhavath.

Hey Vidhura, please be aware that: 1) Naaradha from the lap, 2) Dheksha from thumb, 3) Vasishtta from Praana or life breath, 4) Bhrigu from skin, 5) Krathu from hand, 6) Pulaha from navel, 7) Pulasthya from ears, 8) Amgiras from face, 9) Athri from eyes and 10) Mareechi from mind of Brahma Dheva were born.

धर्मः स्तनाद्दक्षिणतो यत्र नारायणः स्वयम् ।
अधर्मः पृष्ठतो यस्मान्मृत्युर्लोकभयङ्करः ॥ २५॥

25

Ddharmmah sthanaadhdhekshitho yethra Naaraayanah svayam
Addharmmah prishttatho yesmaanmrithyurllokabhayankarah.

Naarayanarshi or Ddharmmadheva who is the embodiment of religious virtues and righteousness was born from the right breast of Brahma Dheva. Addharmma, or embodiment of irreligiousness or evils and sins from whom perilous death and destruction occur, was manifested from the rear side of Brahma Dheva.

हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात् ।
आस्याद्वाक्सिन्धवो मेद्रान्निरृतिः पायोरघाश्रयः ॥ २६॥

26

Hridhi Kaamo, bhruvah Kroddho, Lobhaschaaddharadhachcchadhaath
Aasyaadhvaak sinddhavo meddraanNirirthih paayorAghaasrayah.

Kaama or Lust or Desire from heart, Kroddham or Anger from between eyebrows, Lobham or greed from lower lips, Vaagdhevi or power of speaking from the mouth, Ocean or source of water from penis and Nirirthi who is the god of abominable and sinful activities from the anus of Brahma Dheva were manifested.

छायायाः कर्दमो जज्ञे देवहृत्याः पतिः प्रभुः ।
मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ॥ २७॥

27

Cchaayaayaah Kardhdhamo jejnje Dhevahoothyaah pathih prebhuh
Manaso dhehathaschedham jejnje visvakritho jegath.

The great sage Kardhdhama Prejaapathy, who is the consort of the most divine Dhevahoothi, was manifested from the shadow of Brahma Dheva. Thus, all entities required for creation and maintenance of the universe were manifested either from the body or from the mind of Brahma Dheva.

वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः ।
अकामां चकमे क्षत्तः सकाम इति नः श्रुतम् ॥ २८॥

28

Vaacham dhuitharam thanveem svayambhoorharatheem manah
Akaamaam chakame ksheththassakaama ithi nah srutham.

Hey Vidhura! I have heard that Vakdhevatha or Saraswathy Dhevi who was born from the body of Brahma Dheva was attracted by him with sexual desire due to the enticing beauty and charm of her though she did not possess any sexual inclination or desire or attraction towards him. Brahma Dheva was uneasy and disturbed with his embarrassing emotional attachment towards his daughter but could not contain the urge.

तमधर्मे कृतमतिं विलोक्य पितरं सुताः ।
मरीचिमुख्या मुनयो विश्रम्भात्प्रत्यबोधयन् ॥ २९॥

29

Thamaddharmme krithamathim vilokya pitharam suthaah
Mareechimukhyaa munayo visrambhaath prethyabodhdhayan.

The great sages like Mareechi and other sons of Brahma Dheva tried to persuade their father to abandon his deluded and immoral approach towards his own daughter to fulfill his sexual desire and urge. They advised Brahma Dheva that it is not right and fair for a father to have such desire towards daughter with the following words.

नैतत्पूर्वैः कृतं त्वद्य न करिष्यन्ति चापरे ।

“Naithath poorvvaih kritham thvadhy na karishyanthi chaapare
Yeththvam dhuhitharam gechccheranigrihyaanggajam prebhuh.”

“Hey Pithaamaha! Our dear father, Brahma Dheva! It is highly despicable and totally blamable for you to look at and approach your dearest daughter for satisfaction of lustful desire and sexual urge. None of predecessors, nor any other Brahma Dhevaas of this Kalpaas, nor any other Brahma Dhevaas of previous Kalpaas, nor any other Brahma Dhevaas of the future Kalpaas would ever attempt such atrocious crime. It is absolutely unfair by all means. This would stigmatize you as the lowest cultureless creature. This attempt does not befit and suits your status and statute. It is immoral. You are the one expected to be a model in all respects for all other manifestations of the universe. You are the one to show the world the righteous moral character. You should be the trendsetter for virtuous moral tradition. If you take such an immoral path, don't you think the whole universe would be spread with immoral activities as they would take you as a typical model to be followed?”

तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ।
यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥ ३१ ॥

“Thejeeyasaamapi hyethanna suslokyam jegadhguro
Yedhvriththamanuthishttan vai lokah kshemaaya kalpathe.”

“Hey Brahma Dheva! You are the most divine and noble personality. You are a model to be followed by all the creations of the universe. Your character, conduct and activities should always be most exemplary. Approaching your daughter with lustful desire to satisfy sexual urges is malicious and offensive and despicable and absolutely does not befit you at all. This is irreligious, evil and sinful. Therefore, please abandon your lustful desire and withdraw from your attempt.”

तस्मै नमो भगवते य इदं स्वेन रोचिषा ।
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ॥ ३२ ॥

32

“Thasmai Namo Bhagawathe ya idham svena rochishaa
Aathmasttham vyenjjayaamaasa sa ddharmmam paathumarhathi.”

“The existence of this universe depends on the magnificence and splendidous effulgence of your exemplary character, features, attitude and virtuous and noble activities. With such malicious activities the existence of the universe would be damaged and destroyed. Oh Brahma Dheva! Oh Pundareekaaksha, meaning the one with long eyes like beautiful petals of lotus flower! We offer prayers and obeisance to you. You kindly withdraw from your attempt and protect the universe which has been created by you with divine blessings and eternal energy and eternal Vedhic knowledge provided to you by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Please help to maintain religious virtues and righteousness in this universe which are your duties and responsibilities.”

स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ।
प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ।
तां दिशो जगृहूर्घोरां नीहारं यद्विदुस्तमः ॥ ३३ ॥

33

Sa ithttham grinathah puthraan puro dhrishtvaa prejapatheen
Prejaapathipathisthanvam thathyaaja vreedithasthadhaa
Thaam dhiso jegrihurghoraam neehaaram yedhvidhusthamah.

Listening to such shameful words and looking at his Prejaapthy's sons, Brahma Dheva the creator and the father and the lord of all the Prejaapathees was very much ashamed and renounced and abandoned his body which he accepted. We are told that the body later became a dangerous and fearful thick fog of darkness spreading all directions.

कदाचिद्ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात् ।
कथं स्रक्ष्याम्यहं लोकान् समवेतान्यथा पुरा ॥ ३४ ॥

Kadhaachidhddhyaayathah sreshturvvedhaa aasamschathurmmukhaath
Kattham srekshyaamyaham lokaan samavethaan yetthaa puraa.

Pithaamaha or Brahma Dheva with his power of imagination and thinking accepted a new body without any hesitation and delay. Then he seriously contemplated how to remake or reconstruct the universe as it used to be in the past before, not only before he abandoned his old body but also even before the great deluge. [What is meant here is how to make the universe before the Kalpaanthakaala Prelaya. See at this point he has manifested only Sanath Kumaaraas, Rudhra and the Prejaapathees.] When Brahma Dheva was contemplating like that from his four faces four Vedhaas were produced. [As Vakdhevi or Saraswathidhevi has already been manifested with the old body of Brahma Dheva there are no moral issues to accept her as his consort by the new body of Brahma Dheva.]

चातुर्होत्रं कर्मतन्त्रमुपवेदनयैः सह ।
धर्मस्य पादाश्चत्वारस्तथैवाश्रमवृत्तयः ॥ ३५ ॥

Chaathurhothram karmmathanthramupavedhanayaissaha
Ddharmmasya paadhaaschathvaarasthatthaivaasramavriththayah.

Chaathurhothram, meaning the four kinds of paraphernalia, for conducting the fire sacrifice [Four kinds are: 1) The Performer or the Chanter one who is or chanters those who are performing Yaaga by chanting the Manthraas for sacrifice, 2) The Offeror meaning the one who is conducting or for whom the Yaaga is performed, 3) The Fire and 4) The Actions performed as stipulated in the Vedhaas.], Karmmathantha meaning requirement for performing any Action [There are four principles to be observed for any action we take. They are 1) Truth, 2) Austerity, 3) Mercy and 4) Cleanliness.], Upa-Vedhaas meaning supplementary Vedhaas, Neethi Saasthra meaning science of laws and principles of justice, Puraanaas meaning Mythologies, Ddharmma Saasthram meaning the scientific principles of religious and moral righteousness, Nyaaya Saasthram meaning the science of virtuousness and justness, Meemaamsa meaning Philosophies and Philosophical Systems, Ddharmmapaadhaas meaning

the bases or the foundations for maintaining Righteousness [The four Ddharmmapaadhaas are: 1) Truth, 2) Austerity, 3) Mercy and 4) Cleanliness which are the same for all our Actions.] and the Four Aasramaas or Stages [The four Aasramaas are: 1) Brahmacharyam meaning maintenance of celibacy during the time of education at the young ages, 2) Gaarhyasttham meaning leading family life with wife and children, 3) Vaanapresttham meaning the intermediary stage of renouncing family life leading to spirituality and 4) Sanyaasam meaning the final stage with full renunciation of material life and spending the time in meditating and worshipping God.] were manifested from the faces of Brahma Dheva.

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत् ।
यद्यद्येनासृजद्देवस्तन्मे ब्रूहि तपोधन ॥ ३६॥

36

Sa vai visvasrijaamEeso vedhaadheenmukhathoasrijath
Yedhydhyenaasrijadhdehavasthanme broohi thapodhdhana.

Oh the noblest of the Rishees, Maithreya Maha Mune! Please explain to me in detail each of the Vedhaas emanated or produced from which of the faces of Brahma Dheva who is the Lord of all the Prejaapathees starting from Kasyapa? [The question is Rig Vedha from which face and Yejur Vedha from which face, etc.]

मैत्रेय उवाच

Maithreya Uvaacha (Maitherya Said):

ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ।
शास्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्क्रमात् ॥ ३७॥

37

RigYejursSaamaAttharvvaakhyaan vedhaan poorvaadhibhirmmukhaih

Sasthramijyaam sthuthisthomam praayaschiththam vyeddhaath kremaath.

Rig Vedha from East or Front side face, Yejur Vedha from South or Right-side face, Saama Vedha from West or Back side face and Attharva Vedha from North or Left side face of Brahma Dheva were emanated in that order. [Please understand that the front side of Brahma Dheva is always facing East.] Thereafter Vedhic hymns were pronounced, rituals for priests were stipulated, recitation procedures and transcendental activities were all established one after another for the first time from the faces of Brahma Dheva.

आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः ।
स्थापत्यं चासृजद्वेदं क्रमात्पूर्वादिभिर्मुखैः ॥ ३८॥

38

Aayurvedham Ddhanurvedham Gaanddharvvam vedhamaathmanah
Stthaapathyam chaasrijadhvedham kremaath poorvvaadhibhirmmukhai.

Thereafter Aayurvedham or Medical Science, Ddhanurvedham or Military Art or War Techniques or Science of Weaponry, Gaanddharvavedham or Samgeetha Saasthra or Musical Art or Musical Science and Stthaapathyavedham or Silpa Saasthra or Architectural Science or Engineering Techniques were all manifested from front to the north faces respectively of Brahma Dheva.

इतिहासपुराणानि पञ्चमं वेदमीश्वरः ।
सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥ ३९॥

39

Ithihaasapuraanaani panjchamam vedhamEeswarah
Sarvvebhya eva vakthrebyassasrie sarvvadhersanah.

Ithihaasaas or Historical Stories or Epics of Divine Stories and Puraanaas or Mythologies together called Fifth Vedha were produced without any delay from all the four faces of Brahma Dheva who is embodiment of all sciences and Omniscient.

षोडश्युक्त्यौ पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ ।
आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम् ॥ ४० ॥

40

Shodasyuktthau poorvvavakthraath pureeshyagnishtuthaavattha
Aapthoryamaathiraathrau cha vaajapeyam sagosavam.

- 1) Shodasi and 2) Ukttha; 3) Pureesha and 4) Agnikshithth or Agnisthoma; 5) Aapthoryamaa and 6) Athiraathra; 7) Gosava and 8) Vaajapeya are eight different ways of performing fire sacrifices. Of these the first two from the front or east, the third and fourth from right or south, fifth and sixth from back or west and seventh and eighth from left or north side faces or mouths of Brahma Dheva were produced.

विद्या दानं तपः सत्यं धर्मस्येति पदानि च ।
आश्रमांश्च यथासङ्ख्यमसृजत्सह वृत्तिभिः ॥ ४१ ॥

41

Vidhyaa, dhaanam, thapa, ssathyam, ddharmmasyethi padhaani cha
Aasramaamscha yetthaasamkhyamasrijathsaha vriththibhih.

Vidhya or Education, Dhaanam or Charity, Thapas or Penance and Sathyam or Truth which are all the four different legs of religious righteousness and the four Varnnaas or Castes like Braahmana, Kshethriya, Vaisya and Soodhra according to vocation and the four Aasramaas or stages of life like Brahmacharyam, Gaarhastthyam, Vaanapresttham and Sanyaasam were also manifested respectively from the front, right, back and left faces of Brahma Dheva.

सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा ।
वार्तासञ्चयशालीनशिलोञ्छ इति वै गृहे ॥ ४२ ॥

42

Saavithram praajaapathyam cha braahmam chaattha brihaththatthaa
Vaarththaasanjchayasaaleenasilonjccha ithi vai grihe.

There are four separate divisions for Brahmacharyam. They are: 1) Saavithram, 2) Praajaapathyam, 3) Braahmam and 4) Brihathth. Similarly, there are four classifications like 1) Vaarththa, 2) Saaleenam, 3) Silonjccham and 4) Sanjchayam for Gaarhastthyam also.

वैखानसा वालखिल्यौदुम्बराः फेनपा वने ।
न्यासे कुटीचकः पूर्वं बहवोदो हंसनिष्क्रियौ ॥ ४३ ॥

43

Vaikhaanasaa vaalakhilyaudhumbaraah phenapaa vane
Nyaase kateechakah poorvvam behvodho hamsanishkriyau.

The four divisions of Vaanapresttham or Retired life are 1) Vaikhaanasa, 2) Phenapa, 3) Audhumbara and 4) Vaalakhilya and for Sanyaasa or Materially Renounced life are 1) Kateechaka, 2) Behvodha, 3) Hamsa and 4) Nishkriya.

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च ।
एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दहतः ॥ ४४ ॥

44

Aanveekshikee threyee vaarththaa dhendaneethisthatthaiva cha
Evam vyaahrithayschaasaan prenavo hyasya dhehrathah.

Hey best of Kaurava Dynasty, Vidhura! Please understand that Aanveekshiki or the science of Analytical and Investigative and Logical argument, Threyi or Vedhic goals of life, Vaarththaa or Moral codes of hymns like Bhoor, Bhuva, etc. and Dhenda Neethi or Codes of Law and Order were also manifested respectively from the front to left faces of Brahma Dheva. The Prenava or Omkaara Manthra was produced from the horizon of the heart of Brahma Dheva.

तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः ।
त्रिष्टुम्मांसात्सुतोऽनुष्टुब्जगत्यस्थनः प्रजापतेः ॥ ४५ ॥

45

Thasyoshnigaaseellomabhyo Gaayathree cha thvacho vibhoh
Thrishtummaamsaathsnuthoanushtubjegathyastthanah prejaapatheh.

Thereafter Ushnigaa, one of the Cchandhas or Metre or Cadence or Art of writing, from the body hairs; Gaayathri, most important and popular Vedhic hymn, from the skin; Thrishtupp, another Cchandhas or Metre or Cadence or Art of writing, from the flesh; Anushtupp; another Cchandhas or Metre or Cadence or Art of writing, from veins; and Jegathi, yet another Cchandhas or Metre or Cadence or Art of writing, from the bones of Brahma Dheva were generated. [Anushtupp is a very popular art of a specific style of writing verse or line consisting of eight letters or alphabets. Aadhi Kaavyam or Raamayanam is mainly in Anushtupp Cchandhas by Vaalmiki Maharshi.]

मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत् ।
स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः ॥ ४६॥

46

Majjaayaah pangkthiruthpanna briheethi praanathoabhavath
Sparsasthasyaabhavajjeevassvaro dheha udhaahrithah.

Pangkthi, a Cchandhass or an art of specific style of writing verse or lines consisting of forty letters or alphabets, from bone marrow; and Brihathi, another Cchandhass or an art of specific style of writing verse or lines consisting of thirty-six letters or alphabets, from Praana or life-breath of Brahma Dheva were produced. The consonant letters from "Ka through "Ma " were generated from the soul of Brahma Dheva. All the vowels starting from "A" were produced from the body of Brahma Dheva.

ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः ।
स्वराः सप्तविहारेण भवन्ति स्म प्रजापतेः ॥ ४७॥

47

Ooshmaanamidhriyaanyaahuranthahstthaa belamaathmanah
Svaraassaptha vihaarena bhavanthi sma prejaapathe.

Hey Vidhura, please also know that the sibilant consonants from “Sa ” through “Ha” were manifested from senses of Brahma Dheva. Then “Ya”, “Ra”, “La ” and “Va” the four letters were created from the strength of him. The seven musical notes “Sa Ri Ga Ma Pa Tha Ni” were formed from his playful sensual activities.

शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः ।
ब्रह्मावभाति विततो नानाशक्त्युपबृंहितः ॥ ४८॥

48

SabdhaBrahmaathmanasthsya vyekthaavyekthaathmanah parah
Brahmaavabhaathi vithatho naanaasakthyupabremhithah

The soul of Brahma Dheva represents the manifested and un-manifested Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who does not have any form but who is Omnipresent in sound form and Omni-powerful resides within the soul of Brahma Dheva.

ततोऽपरामुपादाय स सर्गाय मनो दधे ॥ ४९॥

49

Thathoaparaamupaadhaaya sa sarggaaya mano dheddhe.

Thereafter Brahma Dheva accepted a new body and started the process of creation or manifestation of the universe.

ऋषीणां भूरिवीर्याणामपि सर्गमविस्तृतम् ।
ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव ॥ ५०॥

50

Risheenaam bhooriveeryaanaamapi sarggamavisthritam
Jnaathvaa thadhdhridhaye bhooyaschinthayaamaasa Kaurava!

Though Brahma Dheva was able to create Mareechi and other great Prejaapathees with increased enthusiasm and eternal energy he was not very pleased as there was no considerable progress as expected in further

creation of other species and entities in the universe. So, he started thinking very seriously about how to increase the population at a faster pace.

अहो अद्भुतमेतन्मे व्यापृतस्यापि नित्यदा ।
न ह्येधन्ते प्रजा नूनं दैवमत्र विघातकम् ॥ ५१ ॥

51

“Aho adhbhuthamethanme vyaaprithasyaapi nithyadhaa
Na hyeddhanthe prejaa noonam dheivamathra vighaathakam.”

Brahma Dheva thought: “Though I have tried and am trying my best for steady progress of creation of the population in the universe, I am not only able to attain the expected target but also not able to make any progress other than creating the Sanathkumaaraas and Prejaapathees. The cause of this misfortune is nothing, but my destiny influenced by time.”

एवं युक्तकृतस्तस्य दैवं चावेक्षतस्तदा ।
कस्य रूपमभूद्वेधा यत्कायमभिचक्षते ॥ ५२ ॥

52

Evam yukthakrithasthasya Dheivam chaavekshathasthadhaa
Kasya roopamabhoodh dhveddhaa yeth kaayamabhichakshathe.

While Brahma Dheva was thus absorbed in contemplation of his destined fortunate time and worshipping his creator, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, his body was split and formed two other bodies exactly as that of the original body. This process is called Kaayaabhitha [which can be considered as the first self-cloning] and all the bodies are celebrated as the original body of Brahma Dheva.

ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ।
यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट् ।
स्त्री याऽऽसीच्छतरूपाऽऽख्या महिष्यस्य महात्मनः ॥ ५३ ॥

53

Thaabhyaam roopavibhaagaabhyaam mitthunam samapadhyatha
Yesthu thathra pumaan soabhoonmanusSvaayambhuvah svaraat
Sthree yaaaaseechcchatharopaakhyaa mahishasya mahaathmanah.

One of those bodies was a male and that is known as Svaayambhuva
Manu who is the first forefather of mankind. [The word Manushya meaning
human being or man is derived from Manu. Or all the Manushyaas are
formed from Manu. Svaayambhuva means self created or self formed or
spontaneous creation.] The other body was a female and is known as
Satharopa. [Satharopa the word means the one with hundred or
hundreds of forms.] Satharopa became the consort or the queen of
Svaayambhuva.

तदा मिथुनधर्मेण प्रजा ह्येधाम्बभूविरे ॥ ५४॥

54

Thadha mitthunaddharmmena prejaa hyeddhaambabhoovire.

The male and female, Svaayambhuva and Satharopa, engaged in sexual
relationships and thereby the production of population started increasing as
desired by Brahma Dheva.

स चापि शतरूपायां पञ्चापत्यान्यजीजनत् ।
प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत ।
आकूतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥ ५५॥

55

Sa chaapi Satharopaayaam panjchaapathyaanyajeejenath
Priyavrathoththanapaadhau thisrah kanyaascha bhaaratha
Aakoothirdhdhevahoothischa presoothirithi saththama.

Oh the most pure hearted soul, Vidhura! Svaayambhuva produced five
children for his queen, Satharopa. They are the most renowned
Priyavratha and Uththanapaadha, two sons, and Aakoothi, Dhevahoothi
and Presoothi, three daughters.

आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम् ।
दक्षायदात्प्रसूतिं च यत आपूरितं जगत् ॥ ५६॥

Aakoothim Ruchaye praadhaath Kardhdhamaaya thu maddhyamaam
Dheyaadhath Presoothim cha yetha aapooritham jegath.

The first daughter, Aakoothi, was wedded to Ruchi, son of Brahma Dheva, the middle one, Dhevahoothi, was wedded to Kardhdhama and the last one, Presoothi, was wedded to Dheksha. The whole universe was filled with the offsprings of three couples.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायान्तृतीयस्कन्धे द्वादशोऽध्यायः ॥ १२॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Thritheeyaskanddhe [Ajasrishtikramam Naama]
Dhvaadhesoaddhyaayah

Thus, we conclude the Twelfth Chapter named as The Order of Creation of Brahma Dheva of Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!