UNIT - II
COSMOGONY IN THE PURANAS

CHAPTER A  SATVIIKA PURANAS
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II.A SATVIKA PURANAS

II.A.1. VARAHAPURANAM
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II.A.5. BHAGAVATAPURANAM
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II.A.1.1 CREATION OF UNIVERSE

Lord Hari extremely pleased with the devotion of the Earth and having entered it, the illuminating Māyā, remained there in the form of Varāha. Then Varāha spoke the following about primary creation.

At the outset He was the great space (Vyōma). Then atom and from Him emerged a single Buddhi. The Buddhi consisted of Sattva, Rajas and Tamas. Based on these three, it attained different forms. As the Tamas was preponderant in these three, there emerged the Pradhāna which is the foremost of all. From that Pradhāna evolved the energy-full Kṣetrajña and therefrom the intellect. From it evolved the ones which aid in hearing and others ie sense organs. Then He said that by Him, who is Sattva formed, the cosmic matter was formed with the latent elements. In that place there was void.

II.A.1.2 CONCEPT OF NARA AND NĀRĀYAṈA

Then the sound followed by ether, then air, fire and then water were created. After that He created Earth who is the bearer of all the beings. As they united with one another in egg containing generative fluid with froths was formed in the water. As it attained expansion, the Lord at the outset, from himself, transformed him into the water (Nara). He rested in it and thus came to be known as Nārāyaṇa. In every Kalpa He rests there and from His navel emerged the creator\(^1\).

Varāha answering the Dēvī explained the primary creation:

Varāha said how the Nārāyaṇa formed one created the entire beings. At the end of previous Kalpa Brahmā was situated sleeping at
night and when He was preponderant with Sattva He viewed the world empty. Nārāyaṇa is beyond imagination, primordial even to the old, the very form of Brahman, beginningless and the source of everything. The following Śloka is about Nārāyaṇa who is in the form of Brahman, and the cause of the origin of Universe. The water is known as ‘Nara’ and it is the progeny of man. Since the Lord reposed in these waters ie as it formed his dwelling place, He is known as ‘Nārāyaṇa’. At the outset of the Kalpa, as He pondered over creation, there came out creation which was devoid of intellect and filled with darkness. From the great soul sprang out the five kinds of Avidyā (ignorance) namely Tamas, Mōha, Mahāmōha, Tāmisra and Andhatāmisra².

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।
अयनं तस्य ता: पूवै तेन नारायणः स्मृतः।।
सुर्दिः चिन्तयतस्तस्य कल्पादिशु यथा पुरा।
अब्रुद्यापूवकतस्तस्य प्रादुर्भूतस्तमोमयः।।
तमो मोहो महामोहस्मामिन्हो हन्यसज्जितः।
अविद्या पश्च परशाय प्रादुर्भूता महात्मनः।।³

This happened so when He was without consciousness. It was devoid of light from inside as well as outside and immovable. The learned should understand this as Mukhyasarga. As He meditated upon a superior creation, again there came into existence another creation comprising of animals known as Tiryakṣrōtas. The four-faced considering the Tiryakṣrōtas to be inferior, made them to come off the right way. The Ürdhvasrōtas are of three kinds which are Sāttvik and righteous by nature and those Dēvas who wander in the upper world are born from the womb. The Prajāpati after formulating various creations and finding the Mukhyasarga etc to be incompetent started pondering over it. After that the Lord meditated upon the Arvākṣrōtas. The men produced in this
Arvāksrōtas were considered to be competent. They were very bright but they had in them more of passion and darkness also. Consequently they had to experience abundance of sorrow and were engaged in action again and again⁴.

II.A.1.3 ORIGIN OF RUDRA

From the navel lotus of Varāha emerged the four faced. To Brahmā who stood up it was told by Varāha to create subjects and after having said this He (Varāha) disappeared. He (Brahmā) was also pondering over it. But, Brahmā failed to understand it and did not have the knowledge of how to carry it out. Consequently Brahmā, because of his own birth, became angry. From that anger was born a boy. That boy was crying and Brahmā wiped his tears off. The boy said that He wanted a name and Brahmā gave him the name ‘Rudra’.

II.A.1.4 PRAJĀPATI AND HIS WIFE

Brahmā told him also that He should create subjects and the world. He was unable to carry out this work and submerged in the water in order to perform penance. As He plunged into the water Brahmā created another ‘Prajāpati’ from his right thumb and a wife for Prajāpati from left thumb. That Prajāpati procreated Svāyambhuva Manu with her. It is from then, because of Brahmā, that the knowledge of production of subjects came into existence.

The Earth requested Varāha to explain to her in length the primary creation and how the Nārāyaṇa named Brahmā came into being at the outset of the Kalpa⁵.
II.A.1.5 NINE FOLD CREATION OF UNIVERSE

Varāha said to Earth that He had told about the six creations. The first creation is of Mahat followed by the Tanmātras as the second. The third creation is Vaikārika which is also called Aindriya. These creations are known as Prākṛta creation produced with Buddhi (Intellect).

The fourth creation is the Mukhya creation (Principle creation) and the immovables are said to be the principal. The creation comprising of animals is said as Tiryakṣrōtas. Then comes the superior Īrdhvasrōtas and seventh is that of humans. The Eighth creation is Anugrahāsargas which is both Sāttvik and Tāmasik. These five constitute the Vaikṛta creation and that which is the known as Prākṛta creation is said to be three fold. The ninth Sarga, Kaumāra is both Prākṛta and Vaikṛta.

These are the nine creations of the Prajāpatis. The Prakṛta and Vaikṛta are the root cause of the universe.6

The Earth said to the Varāha that these nine types of creations were evolved out of Brahmā. Further she was willing to know how the creation attained expansion.
II.A.1.6 CREATION OF DIVINE SAGES

First of all Brahmā created Rudra and others and the sages. After that He created Sanaka and others followed byMarīciand others. Marīci, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, the highly lustrous Pracētā, Bhṛgu, Nārada and Vaśiṣṭha who was the tenth and a great performer of penance. Sanaka and others were made to obtain for righteousness while Marīci and others with the exception of Nārada were made to use for action. From the right thumb of Brahmā the first Prajāpati was born and in his race this world containing all the animate and inanimate beings occurred first. From the daughters of Dakṣa were born the most righteous Dēvas, Dānavas, Gandharvas, Uragas and birds. The son named Rudra was the product of anger. He was produced from the wrinkled forehead of the very best one ie Brahmā. His body was of two halves one of male and the other half of female which seemed extremely violent and fierceful. Brahmā asked Rudra to divide himself and after saying this Brahmā disappeared. On being told like this Rudra divided himself into a man and a woman. He further divided the manly half into eleven parts. These eleven are known as Rudras born from Brahmā.

II.A.7 NĀRĀYAṆA AND FISH - INCARNATION

Dharaṇī said that she is desirous of knowing what was done by the universe-formed Nārāyaṇa at the beginning of the Kṛta Yuga. Varāha said to Dharaṇī the following:

That in the past the only one, Nārāyaṇa, existed and there was nothing else other than Him. He performed actions in accordance with his own will and was not happy. As He desired for a second there arose a intellectual thought at that moment named ‘He is it’ which was as splendidous as the sun. Then the knower of the Brahman thought of
dividing it into two. It is established in the world of mortals with the name ‘Umā’ always ‘ॐ’ this single syllable created this Earth. Then Bhūḥ, Bhuvah, Svar and Mahar were created. After that the ‘Janaḥ’ was created. Ātman dissolves with it. This is interwoven even as beads in a thread. The universe arised from ‘Praṇava’ and remained as void. This is the form of Lord Śaṅkara who is Hari himself. On seeing this world to be void He desired to create excellent forms. So, He excited his mind and a figure akin to his own form stood there. When it was excited in this manner the egg of the universe (Brahmāṇḍa) came into existence. In those divided pieces, the ‘Bhūlōka’ became established. Later, in the intermediate spaces there came into existence another sphere as splendorous as the sun. The ancient Puruṣa is pervasively situated in the Lotus petals. He is God Nārāyaṇa with creative luster. The vowels beginning with A and also the consonants arose from his navel. When the directions with the formless being were created then He uttered the Śāstras. After that the immeasurable soul contemplated upon the preservation. As He was reflecting a brilliant luster emanated from his eyes. The one from the right eye was akin to fire while the other from the left eye was akin to frost. On seeing it the Paramēśṭhin made it as the sun and moon. After that ‘Prāṇa’ and air arose from the Paramēśṭhin. This air, the all-pervaing God, is present in our hearts today also. From that Vāyu emanated Agni and from Agni the water emanated. This Agni is prime cause of the lustrous Brahmns. The lustrous Lord created the lustrous Kṣatriya from his arms, Vaiśyas from his thighs and Śūdras from his feets. After that the Lord created Yakṣas and Rākṣasas. He filled up the Bhūlōkas and the Bhuvarlōka with the four kinds of flying-beings and the Svarlōka with beings who followed the path of heaven and similarly the Maharlōka with beings like Sanaka and filled up the Janalōka with
Vairājas. Similarly God filled up the Tapōlōka with beings practising austerities and the Satyalōka with Gods freed from the birth-death cycles. After having done this creation, the Paramēśvara, the creator of the welfare of the living beings, remained wakeful in his own day named as a ‘Kalpa’. In that world, there is no doubt that the three of Bhūḥ, Bhuvah and Svarlōka were born. At the end of the Kalpa the Lord slept, the duration of which is called night. These three Lōkas also slept and underwent a calamity. After that when the night has elapsed the lotus-eyed contemplated upon the four Vēdas and their mother. The Lord of the Dēvas (Brahmā) who was thinking was unable to acquire those Vēdas as He was illusioned by the sense of sleep. Pondering over the establishment of the world, the Lord of the Gods, realized that the Vēdas are not situated here. Finding it merged in water, which is a form of his own, the Lord of the Gods, intended to assume the form of a fish and entered into the waters. On meditating this He acquired the form of a huge fish in that very moment and entering into the waters agitating it all around. The Lord entered into those waters suddenly assuming the form of a fish whose body was similar to a mountain. He who had lifted the Earth before was saluted by the Gods9. After being extolled, the God seized the Vēdās with Upaniṣads and the Śāstrās lying in the waters and took his own form. When the Lord becomes unchangeable (ie when it reaches the primordial form), the world merges in him. But when there were transformations in him, it develops10.

II.A.1.8 CREATION OF BRAHMĀṆDA

Mahātapa said that while the omniscient soul, a form of Nārāyaṇa, was playing, there developed in his self a desire to enjoy. As a result there was an agitation in the cosmos and there came forth a strange
sound. Being pleased He willed its modifications. As it was undergoing modification the great fire arose with crores of groups of flames generating noise and possessing the capacity to burn. He willed the modification of this powerful fire. As it underwent modification the very dreadful wind evolved from fire. Upon the winds modification the ether came into existence. The ether possesses sound as its quality. The majestic wind, the fire and the water were mixed up with one another. The water was dried up by the fire, blown up by the terrific wind and hindered by the ether as it rose to the sky. The roundish mass with every thing became hardened. This highly fortunate Earth, the ultimate of those came into existence. Due to the growth of each and every attribute of those four, which solidified into one by their union as earth, is said to possess five fold attributes situated in them. Solidifying it in this manner, the Lord brought into existence this Brahmāṇḍa (Universe)\textsuperscript{11}.

Śrī Varāha said the following to Dharaṇī:

That at the outset, the heaven and the deities were created. In this world there was no light and it was enveloped by darkness entirely. In order to create the three worlds comprising of the mobile and immobile beings, the Buddhi was produced. He said that He was asleep on the bed of Śeṣa Serpent all alone with the face turned back. Having performed a sleep, a Māyā, He remained awake as well as asleep. Being under the influence of Viṣṇu Māyā the earth did not realize it. Thousands and thousands of Yugas had elapsed, but she failed to realize his Māyā. He assumed the form of a boar for fifty days but she failed to realize it. He said that He is a single form divided into three-Brahmā, Viṣṇu and Mahēśvara. He said that He had created the Ṭīḍvāra who was meditated upon by the Gods and who was the form of anger and
splendor. The Pitāmaha was born out of the lotus which sprang from his navel. In this manner these three Gods remained with high pleasure in that single vast expanse of water in the earth, by casting the Māyā of Viṣṇu. Everything was full of water with the exception of a well-known banyan tree which was rooted in Viṣṇu. Nothing else was known. He said that He remained on the banyan tree assuming the form of a boy by means of Māyā. He saw complete three worlds and the Universe, created and supported by Himself. But she (earth) did not know it. After that in the course of time He created Baḍava from whose mouth was issued water by means of Māyā. As the dissolution ceased He contemplated for and told the Grand sire of the world to create gods, demons and humans immediately. On being told like this Brahmā held the water pot, and touched the water to clean Himself and created from his mouth. He then created the Āditya, Vasus, Rudras, the Aśvins twins, the group of Maruts for emancipation, the Brāhmaṇas and Gods on earth. Then from his arms were produced Kṣatriyās and the Vaiśyas from his thigh. Śūdras came from his feets in order to serve the other three casts.
REFERENCE

1 Varaha, Chapter - 2, Sloka No- 6-11, Page Number- 4-5
2 Varaha, Chapter - 2, Sloka No- 20-26, Page Number- 6-7
3 Varaha, Chapter - 2, Sloka No- 24-26, Page Number- 7
4 Varaha, Chapter - 2, Sloka No- 27-33, Page Number- 7-8
5 Varaha, Chapter - 2, Sloka No- 12-19, Page Number- 5-6
6 Varaha, Chapter - 2, Sloka No- 34-39, Page Number- 8
7 Varaha, Chapter - 2, Sloka No- 35-38, Page Number- 8
8 Varaha, Chapter - 2, Sloka No- 41-48, Page Number- 8-9
9 Varaha, Chapter - 9, Sloka No- 1-28, Page Number- 41-44
10 Varaha, Chapter - 9, Sloka No- 35-36, Page Number- 45
11 Varaha, Chapter - 18, Sloka No- 5-12, Page Number- 94
12 Varaha, Chapter - 185, Sloka No- 6-21, Page Number- 815-817
II.A.2 NÂRADAPURÂṆAM

II.A.2.1 CREATION OF VIDYÂ AND AVIDYÂ

Nârada asked Sanaka to explain to him how the Omnipresent primeval deity created Brahmâ and others formerly. Śrî Sanaka said in reply that Nârâyaṇa is indeclinable, omnipresent and infinite. He pervades the complete universe comprising of mobile and immobile beings. During the first creation resplendent Viṃśu constituting the universe decided over the differentiation in the Guṇâs & evolved the three forms of deities¹.

नारायणंकश्रोत्सः सर्वव्याप्ति निरुक्तः।
तेनेदमेकले व्यासं जगतंशावरज्ञमम्।
आदिसंगः महाबिण्णुः स्वप्रकाशो जगन्मयः।
गुणभेदमप्रिद्धय मूर्तित्वमवाचारुणत्।²

Earlier god Brahmâ was created by the Lord from the right part of His person for the sake of creation. He created Īśâna also called Rudra from the middle part of his person. Rudra creates the dissolution of the universe. From the left part, the Lord created Viṃśu for the protection of the Universe. The eternal Lord is called by some as Śiva, by some as Viṃśu and as Brahmâ by a few. The Viṃśu's Supreme Śakti quoted as Vidyâ - Avidyâ which impels the process of the universe is positive as well as negative in nature³.

तमादिदेवमन्यं केचिदाहः: शिवाभिनयः।
केचिदृष्टिः सदा सत्यं ब्रह्मां केचिदृष्टिः।
तत्स्य शक्ति: परा विश्वी: जगत्कार्यप्रवतिनी।
भावभावस्वरूपं सा विद्यांविवेदति गीते।⁴
II.A.2.2 ORIGIN OF UMĀ, LAKŚMI AND BHĀRATĪ

From Viṣṇus Potency the complete Universe comprising of the mobile and the immobile beings has emanated. Therefore all the things, be it movable or immovable do not differ from it. Lord Hari pervades the entire Universe\(^5\).

\[विष्णुशक्रियसमूद्रमेतत्स्वरूप चराचरम्।

स्माधिरण्वियं सर्व यथेक्षेत्रं नेन्धति।।\]^6

So does his potency also similar to the burning capacity of coal which shows itself by pervading its substratum. This potency is known as Umā by some, Lakṣmi by some where as others call it as Bhāratī, Girijā and Ambikā. The great sage call her as Durgā, Bhadrakāli, Caṇḍī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Aindrī, Śambhavī, Brāhmi, Vidyā, Vidyā, Māyā and Paraprakṛti. Viṣṇus transcendental power, Śeṣaśakti is the cause of the creation and universe. It prevails there in both manifest and unmanifest forms permeating the universe. One of these is the cause of creation, preservation and destruction ie Prakṛti, Puruṣa, Kalā, Vidhi, and Sthiti\(^7\).

\[शेषशक्त: परं विष्णो: जगत्समानिद्विरिण।

व्यक्तवक्तस्वपेवं जगद्राप्य व्यवस्थित।।

प्रकृतिः पुमाभ्यं कार्लब्रति विधीयशिष्यतिः।

सूष्टित्वित्विवासनानामेक: कारणातां गति:।।\]^8

II.A.2.3 IDENTITY (SVARŪPA) OF BRAHMA

The deity has created all these taking the form of Brahma. However it has been stated that the Supreme deity is eternal and transcends him. The God who protects is called eternal deity. The Lord who protects is the Puruṣa, greater than and beyond the worlds. What is superior to and beyond him is the highest eternal region. Akṣara, Nirguṇa, Śuddha,
Paripūrṇa and Sanātana. The ultimate being is known as ‘Kālarūpa’. He being the greatest of the great is worthy to be meditated upon by the Yōgis. He is the greatest Ātman, greatest bliss and has no constraints at all. Only through the exact knowledge He can be comprehended. The Supreme-being, has for his physical bodies existence, knowledge, and bliss; The confounded ones out of ignorance call him ‘Dēhin’ when He is with ego though He is great and pure.

II.A.2.4 PRAKRĪTI, PURUṢA & KĀLA - FORMS OF CREATION

When being differentiated through Sattva, the Lord appears as the three deities and causes creation, maintenance and dissolution. Brahmā is the deity who created the universe. The Ātman, which is bliss, is the deity from whose umbilical lotus emanated Brahmā. He is the eternal soul cosmic, witness and pervades the entire universe. The great Īsvara is pure and appears as both different and non-different. His potency is the great Māyā who is a bearer of the universe. The learned call it Prakṛti since it is the Material cause of the universe.

During the Primordial creation when Lord Viṣṇu made efforts to create the Universe, the three forms; Prakṛti, Puruṣa and Kāla evolved.  

स देव: परम: शुद्ध: सत्याविद्युण्णभेदतः।
मूर्तित्रयं समाप्तेः युक्तिःत्वकारणम्॥
योसो ब्रह्म जगत्तका युक्तिकमक्योऽक्रवः।
स एवानन्दपत्मा तस्मात्सत्यपरो युने॥
अन्तव्यापी जगद्यापी सर्वसाक्षी निराकरः॥
भिःभिःत्वस्वदेशेण स्थितो व परमेश्वर: ॥
यस्य शक्तिमहामाया जगद्भिःमभारिणी।
विष्णुपरन्नान्तवत्स प्रकृति: प्रोच्यते बुधः॥
आदिर्सं महाबिण्वोऽक्कान् कलाः समुज्ञतः॥
The Brahman which is cognized by the noble souls as the greatest, pure and splendid is the Supreme region of Viṣṇu. In this manner the pure, eternal, endless Mahēśvara attained the form of Kāla and with a form made of and lending support to Guṇas, the all-pervading Lord, became the primary creator of Universe.

II.A.2.5 EVOLUTION FROM MAHAT TO GROSS ELEMENTS

When Puruṣa, the Lord of the universe, disturbed Prakṛti the Mahat Principle was evolved. From it emerged the Buddhi followed by the evolution of Ahaṅkāra. Then subtle primary elements called the Tanmātrās and subtle sense organs were produced from the cosmic ego. These Tanmātrās further evolved the gross elements for the creation of the universe. Among these elements of the ether, air, fire, water and the earth, in an ascending order, the first causes the second; the second evolves the third and so on.

II.A.2.6 CREATION OF SUB-HUMAN BEINGS AND SEVEN REGIONS

Then the Tāmasa beings ie the sub-human beings like creatures, beasts, birds, deer etc were created by Brahmā, the creator of the universe. Brahmā, the eternal deity born of lotus, finding the Dēvasarga to be non-effective, contemplated about human beings and created the Manuṣyasarga. Eventually He created Dakṣa and other sons who were extremely dedicated to the work creation. The complete universe comprising of Gods, demons and human beings is occupied through these sons. The seven regions: Bhūḥ, Bhuvah, Svah, Mahar, Jana, Tapa and Satya are situated above. Atala, Vitala, sutala, Talatāla, Mahātala,
Rasātala and Pātāla are the seven nether world situated one below the other.

II.A.2.7 DIVISION OF TIME (KĀLA)
Sanaka Explained the duration of the period to Nārada as follows:

The winking of eyes for fifteen times constitutes a time limit Kāṣṭhā. Thirteen Kāṣṭhās is regarded to make one Kalā. A Kṣaṇa is considered to be constructed of thirty Kalās. Six Kṣaṇas make a Ghaṭikā. Two Ghaṭikās make one Muhūrta.

A day is made up of thirty such Muhūrtās. Thirty days make a month. One Rtu is made up of two months. Such three Rtu constitue one Ayana. Two Ayanas make on year which is equal to one complete day of Dēvas. It is said that the Uttarāyana make the day of Gods while Dakṣiṇāyana constitutes Gods night. One day of the manes is equal to a human month. The duration of the day of manes is from one new moon day to the next new moon day. Thousand celestial years makes the period of a Kalpa and twelve Yugas make Yuga of gods. Two Brahmā Kalpas are made up of two thousand divine Yugas and in terms of human calculation seventy-one divine Yugas accounts to a Manvantra. Such Manvantras, fourteen in number constitutes one day of god Brahmā. Same is the duration of the night. At that time all the three worlds perish.

The extent of time in terms of human calculations are:

The four Yugas when come to a pass for thousand times constitute one day of Brahmā. In the same lines the months and years of God Brahmā ought to be worked out. In terms of his calculations the duration of two Parārddhās should be taken as one day of Viṣṇu. Equal is the duration of the night.
Mārkaṇḍēya, like a dead dry leaf lay in the midst of that deluge of water for that period. By means of the spiritual potency of God Viṣṇu He existed there. He stood near Hari contemplating on the Supreme soul.

At the appropriate time the deity woke up from the yogic sleep and created the universe comprising of the mobile and immobile beings taking the form of god Brahmā. Mārkaṇḍēya was taken by surprise at the same time pleased when He observed the withdrawal of the water and the creation of the Universe.¹²

II.A.2.8 ORIGIN OF THE UNIVERSE

Nārada requested Sanandana to describe to him when this universe consisting of mobile and the immobile things was created and to whom it reaches at dissolution and who created this world consisting of Oceans, the sky, the mountains, the clouds, the earth, the fire and the wind and how were the Bhūtās created?¹³

Sanandana narrated to Nārada what sage Bhṛgu replied to the queries of Bharadvāja which were as follows:

Bharadvāja enquired Bhṛgu of how Lord Nārāyaṇa and god Brahmā play a kind of Master-slave role, and how does the master of the universe whom all the movable and the immovable beings enter at the time of dissolution remains pure and without any qualities; how can He be realized who is without any definite specifications; how does the Vēdas praise this great Ātmā who is beyond the reach of time (Kalā) and Śakti and whose actions are beyond our understanding; how does a individual transcend his Jīvātmā to unite with the Brahman.

Bhṛgu said the primal Lord Viṣṇu familiar with sages as Mānasā is the god who neither has a beginning nor a end, who is beyond ageing and eternal. He is also much known as unmanifest, constant, eternal and
immutable. The living beings are created from him. They are born out of him and end in him.

First, Mahat was created by the Lord. The same Lord supports the elements. He created the familiar ether. Water evolved from ether and from water evolved. Water evolved from ether and from water evolved fire and wind. Then earth was evolved as a consequence of contact between fire and wind.

Then the self-born deity created a brilliant lotus. Brahmā, who is Vēda personified, originated from the lotus. He is known as Ahaṅkāra, which created the other elements and is the soul of all of them. That very brilliant one was Brahmā. The five Dhātus are the five elements.

The mountains formed his bond of bones; the earth was the suet and the flesh. The oceans formed his blood and the sky formed his belly. The air was his respiration. The Agni formed his brilliance and the rivers were his blood vessels. Agni and Sōma, the sun and the moon were known to be his eyes. The sky formed his heads crown; the earth formed his feet while the quarters were his arms. There is no room for any doubts that He is beyond understanding and his nature is quite baffling even to the Siddhas. He is Lord Viṣṇu also known widely as infinite (i.e. Ananta). As the soul He is present in all the living being and can be realized only by those who are self-possessed. He is the creator of Ahaṅkāra which in turn is the originator of all the elements. Then the Universe evolved from there14.

Bṛhgu answering Bharadvāja’s query of primacy between Brahmā and lotus stated: Until the physical form of Mānasā attained the state of Brahmā, the earth is termed Lotus (Padmā). The pericarp of that Lotus is the Mēru which is as high as the sky. Being seated in the middle of it, god Brahmā, creates the universe and the peoples.
Bṛghu explains the creation of various kinds of subjects to Bharadvāja: replied that the different subjects were created mentally. To begin with the water was created for the protection and sustenance of these living beings. So water which is the most essential to the living being was created first. It formed the very life of the living beings and they grew and multiplied therein. If it withdraws its support from them, they perish. The entire universe is enveloped by it. The earth, the mountains, the clouds and all others should be known as Varuṇa. The waters support everything.

Bṛghu explains creation of water, Agni, Marut and Earth to Bharadvāja as follows: Bṛghu replied that in a bygone Kalpa of Brahmā, in a gathering of Brāhmaṇikāl sages, a few noble ones had doubt about the origin of the world. These Brāhmaṇas, competing with one another, absorbed silence and began to meditate. They remained still and gave up food. They remained in this manner for a hundred divine years. A speech emanating from the Brahman was heard by all of them. A divine speech emanated from the atmosphere. Earlier, the endless sky was motionless and calm like a great mountain. It seemed as if it were sleeping since the sun, the moon and the wind were lost. Water originated from that even as deep darkness originates from darkness. The wind arose from the springing froth and foam of the water.

Similar to the manner in which a container remains silent but when filled with water the wind makes sound from it, the extremity of firmament is continuously restrained by water the surging wind raises up penetrating through the surface of the sea. The wind caused from the overflowing froth of the ocean moves along them. It does not calm down even on reaching the place of the sky. In the tussle between the wind and the water a powerful fire of great luster burst into flames dissipating
all the darkness in the sky. The fire in conjunction with the wind causes the water to raise to the sky where because of the contact with fire and wind, clouds are formed. A portion of it that remained from moving up to this sky owing to its thinness solidified forming earth. It should be known that the originator of taste, smell, thinness and that of the living beings in this earth. It is from this earth that everything emanates out.

Bharadvāja said that ‘The Lord created five subtle, Dhātus. The Mahābhūtās envelope these worlds. How does the Bhūta Tattva result in them markedly afterwards when thousand of Bhūtas were created by the brilliant deity. The great elements are beyond measure and the living beings are formed from them. Hence they are, appropriately known as ‘great element’. The body is the combination of five separate elements because our activity is Vāyu, the cavity is Ākāśa, the heat is Agni, the liquids are the Salīla and the mass is Pṛthvī.

Thus these five elements constitute all the mobile and immobile beings. The sense organs that is Indriyas are ears, nose, taste, touch, and vision\textsuperscript{15}. 
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II.A.3 GARIĐAPURĀṆAM

II.A.3.1 NĀRĀYAṆA AS THE CREATOR, PRESERVER AND DESTROYER

Lord Hari described the process of creation to Lord Rudra, wherein Lord Viṣṇu sports creation, preservation and destruction. The Nara Nārāyaṇa, Vāsudēva is indeed the Brahman, the Supreme Soul as well as the creator and the destroyer of the universe. All that exists in this universe, be it manifest or unmanifest is the form of Puruṣa and the primordial time. Lord Viṣṇu is both the manifest and the unmanifest, great Puruṣa as well as the primordial time. His divine sport is reported.

The great Puruṣa, who is the creator, neither has a beginning nor an ending. He created the unmanifest. The soul evolved from this unmanifest from which evolved the intellect. The intellect gave rise to the mind. The mind evolved the ether from which evolved the air. The air produced fire which in turn produced water. The water evolved earth.

There is a golden cosmic egg, inside which the Lord assumes a physical body to aid creation. Lord Brahmā, with preponderant Rajas assumes a physical body and creates the movable as well as the immovable. The creator creates Himself along with deities and the human beings within the cosmic egg and protects it. The Lord being the destroyer Himself, destroys everything in the end. Lord Viṣṇu assuming the form of Brahmā creates the universe. Hari maintains the universe himself. He destroys the universe at the end of the Kalpa assuming the form of Rudra. Lord Brahmā in the beginning of the creation acquires the
form of a boar and lifts up the earth with his tusk realizing that it is submerged in the water.

II.A.3.2 NINE TYPES OF CREATIONS

The very first one of creation is the Mahat, which is a metamorphosis of Brahman. The second in the line of creation is called Bhūta sarga, ie the creation of Tanmātras. Vaikārika sarga or Aindriyaka sarga is the third in the process of creation. The beginning of the creation with the cosmic intellect (Mahat), the Bhūta sarga and Vaikārika sarga, all these put together constitute the Prākṛta sarga.

The Mukhya Sarga is the fourth creation. The stationary things are called principle creatures. The triyaksrotas is the fifth creation. The sixth one in the line of creation are the Ħurdhvasrōtas i.e. Super-human gods. The seventh is the creation of human beings called Arvāksrōtas. The Anugrahasarga is the eighth creation, which is both Sāttvika and Tāmasika. These five sargas together make up the Vaikṛta sarga.

The ninth creation known as the Kaumāra is both Prākṛta and Vaikṛta. Thus there are four types of creation beginning with gods and ending with stationary things.

II.A.3.3 CREATIONS FROM DIFFERENT PARTS OF BRAHMĀ

In the wake of creation Lord Brahmā gave birth to the mind-born (Mānasa) sons. In order to create the deities, demons, manes and human beings He involved himself in the task. When He realized his self then out came the demons from the loins of parjapati who was willing to promote creation. Because of Tamas these demons increased. He then shed his body, which was profused with Tamas.
The body left behind, which was profused with Tamas became the night. The Rākṣasas and demons derived pleasure in that body. The deities were then born out of the mouth of Brahmā and they increased in Sattva. This body, which was profused with Sattva, when shed produced the day. Thus the demons are more powerful in the night and the Gods during the day. Utilizing the interspaces of the Sāttvika elements the manes evolved themselves as the body was shed, the twilight between the day and night was created and taking up the interspaces of Rajas element the human beings evolved themselves. The moonlight or the twilight of the dawn was evolved on that body being caste off. Thus the moonlight, the night, the day and twilight are his four bodies.

Taking up the Rajas-elements hunger, darkness and anger were produced. Then the Rākṣasas were created who were stricken with hunger and thirst. They were consumers of blood and were called so on account of Rakṣaṇa. The Yakṣas were then created and called so because of Yakṣaṇa. The snakes were created and they were called so because of the movement of hair (Kēśasarpaṇa). The Bhūtas were created, by means of anger. Then were born the Gandharvas. These Gandharvas were born singing aloud followed by Apsaras.

The heaven and earth was created by Brahmā from his chest. The goats evolved from his mouth. Cows were created from the Prajāpatis belly and sides. From his feet evolved horses, elephants, buffaloes, camels, sheeps etc. The medicinal herbs and fruit producing plants were generated from his hair. Next are the wild ones - the beasts of prey, elephants and monkeys. The birds constitute the fifth creation. The creation of the aquatic animals forms the sixth and the reptiles
form the seventh. The Rg Veda and other scriptures emanated from his eastern and other mouths.

The Brāhmaṇas originated from his mouth, the Kṣatriyas from his arms the Vaiśya's from his thighs and the Śudras from his feet\(^1\).

II.A.3.4 PURANIC TRINITY

Sūta replied the following to Śaunaka in response to the question posed by him as of how the Lord created gods out of the constituents, what is the order of creation and their characteristic and how the characteristics differ from one another. The very same question was put forward by Garuḍa to Lord Viṣṇu, Sūta replied to Śaunaka what Viṣṇu had proclaimed to Garuḍa.

II.A.3.5 THE CREATION OF GODS

The eternal Lord Viṣṇu is of the basic form His incarnation as Kṛṣṇa is complete, He being the all pervading. Though He is manifested in many forms He becomes one, at the time of dissolution. The various forms of Viṣṇu, which was manifest in different individual, at the time of dissolution, assemble in the all-embracing body of Viṣṇu and thus merge with the root\(^2\).

When the time, ripe for dissolution appears, the Lord sleeps in the ocean placing in his belly - all the Jīvas, the liberated souls, Brahmā, Maruts etc. those about to be emancipated, those in the hell, those who are about to fall, those who are stationary. Those who are caught in the wheel of life and death, those who are wild animals etc. The
Lord sleeps in the water for the duration of a Kalpa containing all this in his belly\(^3\).

The Vēdas equate Viṣṇu with Brahmā in support of the universe. They assert Vāyu as Jīva the life principle of the universe. Without the support of Vāyu it is impossible for Brahmā to function as the creator.

The Vāyu in turn cannot function without the support of Brahmā. In the process of activating the universe they support each other. When Lord Brahmā controlled the principle of intellect from activating material-creation lying dormant in the universal egg, Vāyu was unable to stir it into action. The evolution of the universe happened at a latter period\(^4\).

II.A.3.6 VARIATIONS DUE TO DIFFERENCE IN GUṆAS - THE CREATION OF THE UNIVERSE.

Lord Kṛṣṇa proclaimed the following to Garuḍa that God Viṣṇu was willing to create beings worthy of creation in order to facilitate liberation of beings worthy of it. The great-souled Hari who owned powerful semen, deposited his energy in Māyā comprising of three Guṇas with an auspicious force.

Garuḍa enquired about the nature of Lord’s energy and its constituents. He was wanting to know if that energy was the very nature of the Lord or was it a separate entity.

The energy which the Lord Hari deposited in Māyā, is the very nature of the Lord. This the wise have asserted. They have further asserted that, just like the lotus from the navel of Viṣṇu, the energy being material is a separate entity. This does not affect the fact that the
Lord is full of energy as He is the very form of knowledge. Lord Vāsudēva is verily the nature of energy at any place and time. He cannot be both Īśvara and Puruṣa, if He was devoid of energy.

In order to promote creation further Lord Viṣṇu deposits energy in her. This energy is understood to be magical power of the Lord by the Asuras. So, those who are unable to grasp the reality end up in a region of utter darkness. In reality Māyā, Prakṛti is invested with subtle form and thereby different from magic. It may be noted that Lakṣmī is the very self of Lord Viṣṇu who deposits energy in her. It is for a valid purpose that these two unite. In the process of explaining creation Lord Kṛṣṇa posed several questions to promote understanding in Gauḍa. The questions were:

She is beginningless, eternal and truthful. She cannot be a fake, though she is not manifest in distinct forms, Prakṛti is eternal truth. If she is a phenomenal reality, how can she be eternal, then how can she be a fake? Though she is not manifest in distinct forms, Prakṛti is eternal truth. If she is a phenomenal reality, how can she be eternal? if she is non-eternal, then how can she be the cause of creativity in her subtle form? Who then is the cause of creativity in the gross form, if she be the cause in the subtle form?

Lord Viṣṇu manifests himself in many forms by the means of His power of illusion. The universe is absorbed into Viṣṇu, when knowledge dawns and illusion is destroyed. Then to make understand Gauḍa, Lord Kṛṣṇa said the following:

How can ignorance be associated with the all-knowing Hari? Just as darkness cannot exist with the sun, ignorance cannot exist with the Lord. Thus, the Lord cannot be associated with Māyā. It will be impossible to differentiate between the all-knowing Lord and the
Lord of limited knowledge, if the Māyā was associated with the Lord\(^6\).

II.A.3.7 PRIMORDIAL EGG AND ITS ENCLOSURES

Lord Kṛṣṇa said that with the desire to create the universe Lord Viṣṇu entered the related tattvas setting them to motion. At the starting the Lord created the primordial egg constituted of gold. The extent of the egg was about fifty crores of Yōjanas around. The egg is encrusted with golden hue of same dimension. A minute particle of golden hue is found over it which is of same dimension as the egg. The earth is above it whose dimension is fifty crores Yōjanas. The dimension of the egg is therefore hundred crore Yōjanas.

The egg is encompassed by seven enclosures. The first enclosure consists of water spread over ten thousand crores of Yōjanas. The second enclosure is composed of fire. This is surrounded by water. The third enclosure which is tenfold the dimension of fire is known as Hara. The fourth enclosure consists of ether which is ten times more. The fifth enclosure consists of Ahaṅkāra ten times more than ether. The sixth enclosure is composed of Mahat which is ten times more in dimension. This is further enclosed by the three Guṇas. This enclosure is all round ten times more than Mahat. The Mahat is followed by Tamas enclosure. It is enclosed all round ten times more than Mahat.

The Tamas enclosure follows Mahat. It is five times more than Mahat. This is followed by Rajas which is twice more than Rajas. The three together constitute ‘Ekavarṇa’ - a single enclosure. This is followed by the seed cause of nature - ether. It is without limit and Lord Viṣṇu resides in it. The eighth enclosure is river Virajā which
flows in between the ether spaces. It is to the extent of five Yōjanas all around\(^7\).

The Virajā river is followed by the limitless ether which is presided by Lakṣmī. The range of the ether is beyond measurement, The Virāṭ Brahmā was made the presiding deity of the universal egg.

In this manner Lord Hari who is eternal, made special plans by deputing presiding deities upon different principles. Lord Viṣṇu encompassed all the regions above and below.

II.A.3.8 SECONDARY CREATIONS

All these descriptions, corresponds to primary creation. The secondary creation is recounted. Garuḍa said that He was curious to know about the secondary creation after listening to primary creation.

Krṣṇa said that the evolutes of Prakṛti right from the unmanifest Prakṛti till the gross elements are primary. One who acquires this knowledge is liberated. The universe envolved out of the cosmic egg is secondary creation. Unchangeable and eternal are creation, dissolution, recreation and liberation, deities, great sages and regions Bhūḥ, Bhuvah and Svar. The existence of the universe is actual and not an illusion. Krṣṇa described to Garuḍa the secondary creation. One who acquires the knowledge reaches the highest region\(^8\).

II.A.3.9 PRAKRĪTI - THE SUPERIOR ONE

The primeval being Lord Viṣṇu slept in the cosmic water for a period of one thousand years. Lakṣmī served as the bed of water while Vidyā as the air impelling water into waves. She, the goddess,
pervaded the embryonic water in the form of Tamas. There was nothing else in the embryonic waters. Lakṣmī hailed Hari in the embryonic waters. Prakṛti took the forms of Lakṣmī and Prthvī. She slept with Hari and praised him in the cosmic waters. The primordial Prakṛti is of two types: Parā and Aparā.

II.A.3.10 EVOLUTION OF BRAHMĀ FROM VIŚNU'S NAVAL

From his navel sprouted a golden lotus which is the substratum of the world. The earth is the presiding deity of the matter out of which the lotus is composed. Its splendor was as good as the everlasting solar deity. The Viṣṇu who's nature is consciousness and happiness is definitely different from it. People who think of Viṣṇu as Prakṛti fall to the lower regions⁹.

Lord Brahmā who was four faced evolved from a golden lotus from Lord Viṣṇu's navel. Lord Brahmā was blessed with the power of reflection. In order to find an answer to his quest of who created him He entered the lotus-stalk¹⁰. He meditated upon Lord Viṣṇu who is the cause of his origin.

As Brahmā meditated He was disturbed by His ignorance¹¹. Though He entered the lotus-stalk He was not able to see Viṣṇu, His very source. Later Brahmā heard the voice from the lotus stalk enjoining Him to perform penance (Tapas). On realizing that it was the voice of the Lord He performed penance for his own happiness at the Lord's feet. Consequently Lord Viṣṇu manifested himself. Brahmā looked at Lord Viṣṇu whose eyes were similar to fully bloomed lotus and who had four arms¹².
II.A.3.11 DISSOLUTION

The caused dissolution of all the created beings termed as Brahma or Naimittikalaya takes place at the completion of a thousand cycle of four Yugas. After the completion of a Kalpa there will be a drought for a span of hundred years. Then seven suns burn brightly and fiercely in the sky drying up every drop of water and consequently withering up the three worlds

चतुष्यालन्ते ब्रह्मो नैमित्तिको लयः।
अनावृष्टिक्ष कल्पान्ते जायते शतवर्षिकी।।
उत्तद्धति तदा रौद्रा दिवो सम दिवाकरः।।
तेषु पीतव जाऽऽ सक्षोयबन्ति जगात्रायम्।।14

All the inhabitants, mobile and immobile, in Bhu, Bhuvah, Svah and mahar Lōkas get dried up completely. The nether world is also burnt by Lord Viṣṇu in the form of Rudra. Lord Viṣṇu, after the burning up of the three worlds, begins to form clouds from his mouth. There clouds of misleading nature, will pour down water for a period of hundred years. Consequently the world seems like a ocean of water. The entire mobile and immobile things get destroyed. Then Lord Viṣṇu, taking the form of the Supreme Brahman, lies down on the back of snake Ananta

विष्णुवर्काण्ये भूते वर्ष ब्रह्मस्वरूपव्रत:।
शोतेऽन्नतस्मे विष्णुनर्थे स्थापत्यन्ते।।16

After the completion of thousand years of sleep He begins to create the universe again. Sūta said to Saunaka that the dissolution is known as Prākṛta pralaya, is as follows:
At the completion of a hundred years, Lord Hari by the means of his yogic potency anhilates the entire universe after absorbing the deity Brahmā within himself\textsuperscript{17}.

पूर्णं संवसरसंत संहत्य सकलं जगत्।

ब्रह्माण्य न्यस्य वेदे हि मुखो योगबल्हैहरि॥\textsuperscript{18}

A severe drought and blazing sun which extends for a lengthy tenure is followed by the creation of clouds pouring down water for a period of hundred years. Eventually the entire cosmos is filled up with water. The cosmic egg containing water within, bursts at the end of the life span of Brahmā and dissolves in water. The entire earth preserving the world will dissolve the water. The water is absorbed into fire and the fire merges in the wind\textsuperscript{19}.

अन्तर्गतेन तोयेन मित्रमण्डे जगत्त्वे॥

पूर्णं ब्रह्मायुषि गते भिक्षुतेद्वन्धसि मूर्त्ति॥

एवं सा जगदाधारा तोमे चोरी प्रलोत्ते॥

आपस्तेजसि लीयन्ते तेजे बायू प्रलोत्ते॥\textsuperscript{20}

The wind unites with ether and the ether in Bhūtādi which merges into Mahān. The Mahat merges into Avyakta Prakṛti which gives into Puruṣa. Hari sleeps for hundred years and then creates at the start-up of the day in the same order appearing as the world finally\textsuperscript{21}.

शतर्वः हरिशन्तः सृजते विद्याम्॥

अव्यक्तकाला कल्मण्येव व्यक्तभूतं चराचरम्॥\textsuperscript{22}
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II.A.4 PADMAPURĀṆAM

II.A.4.1 TIME AND ITS CONCEPTS

The Kṛta, Trētā, Dvāpara and Kali together constitute a Caturyuga. Thousand such Caturyuga make one day of Brahmā. In one such day of Brahmā fourteen Manus pass on. The Saptarṣis, Dēvas, Indra, Manu and his sons, as before perform in the single time period the twofold functions of creation and dissolution. The Manvantara denotes the time period of the Manus and Dēvas. It is been held that fourteen Manvantaras equals Brahmās day. The end of the Brahmās day marks the dooms day called Naimittika Pralaya. Under this event all the three Lōkas Bhūḥ, Bhuva etc are reabsorbed. The residents of Maharloka Set forth to Janalōka due to excessive heat. The entire Trilōka is of oceans only. Brahmā after the absorption of this Trilōka is fatened and rests in the snakebed. The Yōgis of the Janalōka meditate upon the Lord prevalent there. The tenure of the night is same as that of the day mentioned. At the end of the night the world is created again. In this manner one year of Brahmā is made. Similarly hundred such years last. The life time of Brahmā is hundered such years. This completes half the period of Brahmā’s life. At the end of this a Mahākalpa is completed which is termed as ‘PADMA’. The first Kalpa of the second Parārdha (half of Brahmā’s life) currently existing is considered to be the ‘VARĀHA KALPA’.

II.A.4.2 THE INCARNATION OF MAHĀVARĀHA

The Lord, who is without a beginning and omnipotent wakes from His slumber in night of the previous Kalpa, begins to create the beings. At this juncture Brahmā saw this loka as a naught. On finding the earth
immersed in water and thinking of the earth getting drowned the Prajāpati thought of protecting it.

At this stage the form of Viṣṇu, on finding this, out of his own effulgence in order to bear the earth entered into the body of a boar. The Prajāpati established Himself, with the Vēda and Yajña as a prop, for the sustenance of the universe. At that time the bearer of the earth entered into the very foundation i.e the water. On seeing the Lord arising on the surface of the Pātāla, the goddess of the earth offered her humble salutations\(^1\). In this manner the holder of the earth was saluted by the earth. Then the Lord roared with whizz of 'śāma' sound. The fully blossomed lotus eyed Lord the 'MAHĀVARĀHA' arised from the Rasātala lifting the earth with his jaw. As the Lord Varāha raised above, the release of air from his mouth created a splash in the water raising its level. This raise of water sanctified the already pure 'Sanakādimunis' resident in the Janalōka in a very special manner\(^2\).

**II.A.4.3 BRAHMĀ’S MĀNASAPUTRAS**

Brahmā created an equivalent of his own called 'Mānasaputras' from his own mind. They were Bhṛgu, Pulaha, Kratu, Aṅgīras, Marīcī, Dakṣa, Atri and Vaśiṣṭha. Brahmā had earlier created Rṣis like Sanaka, Sanandana etc. These Rṣis had never created because they were unconcerned about the creation of the subjects. These sages who had attained knowledge remained free from worldly attachments and were without malice. The Lord Brahmā was utterly dejected with these Rṣis who were unconcerned and remained aloof in the activity of creation of the Lord. Consequently the Lord's anger rose up. Lord Brahmā's anger resulted in the emanation of flames of fire from his forehead with curved eyebrows with capacity that can consume all the three Lōkas. At that
very instant Lord Rudra was produced with intensity tantamount to the burning mid-day sun. His body was a combination of two halves one half of male and the other of female. This body was excessively furious. Brahmā disappeared with the words - ‘Bifurcate the body’. This being told Lord Rudra divided himself into two of female and male. Lord Rudra further divided the male into eleven and similarly with the female. After this Brahmā, Himself took the form of Manu. Manu acquired Śatarūpā who had by the merit of tapas become taintless, as his wife.

II.A.4.4 THE CREATION OF THE UNIVERSE

There was nothing in this universe before dissolution. At that time light designated as Brahmā, which was the very foundation of every thing was present. It was eternal, defectless, absolutely peaceful, pure, an ocean of bliss, unborn, not changing, indestructible, omnipresent and magnanimous. It was desired by those longing for liberation. When time is ripe for creation, it endowed with knowledge, realizing the registered changes within, commences the creation. From that sprung out the Pradhāna and then the Mahat. The Mahat is of three kinds Sāttvika, Rājasa, Tāmasa. Just as the seed is enveloped by the peel, in the same way the Vaikārika Tejasa, Tāmasa and Bhūtādis are enclosed by the Pradhāna. The Ahaṅkāra which is of three kinds (Sattva, Rājasa, Tāmasa) is produced out of Mahat tattva. The Ahaṅkāra is enveloped by Mahat just as the Mahat is enclosed by the Pradhāna. From that the subtle Śabdatanmātrā is produced.

From the Śabdatanmātrā evolved the Ākāśa with the characteristic Śabda (sound). The Śabdatanmātras and ether are both enveloped by the Bhūtas. The Śabdatanmātras and ether together create the
Sparśatanmātrā. The air is powerful with its prime characteristic of Sparśa (touch). The Ākāśa and Śabdatanmātrā enclose the Sparśatanmātrā. Then the air with its modifications creates the Rūpatanmātrā. From air evolves light with the attribute of Rūpa (form). Then the Sparśatanmātrā and air envelopes the Rūpatanmātras. Then the modified light produces the Rasatanmātrās. Then the water is produced with Rasa (taste) as its attributes. The Rūpatanmātrā and water enclosed Rasatanmātrā. The modified water then evolves the Gandhatanmātrā. From the Gandhatanmātrā evolves Pṛthivī (earth) containing in it all the Guṇas of all the Bhutas. The Tanmātras are Aviśēṣa (non-specific mode) i.e they are subtle. The rest of them are Viśēṣas (specific mode) i.e gross elements, they have a definite quality.

It is said that the Bhūtatanmātrās are the evolutes of Tāmasa Ahaṅkāra. This senses being Taigasic is modified as ten fold Vaikārikas and the Manas as the eleventh. The Jñānendriyas and Karmendriyas are five in number. Śravaṇa, Tvak, Cakṣu, Jīhvā and Nāsikā are the five Jñānendriyas.

These five Jñānendriyas endowed with Buddhi have the capacity in them for attainment of knowledge of words, touch etc. Pāyu, Upastha, Hasta, Pāda and Vāk are the five Karmendriyas and their actions are genital, anus, feet, hands, voice.

The ether, air, fire, water and earth these five gradually blended with the attributes like Śabda, Sparśa etc. When they are separate without union they are endowed with different forms of power. Though complete, they do not succeed in the creation of subjects. They mingling with one another, mixing, forming an association, with a common objective having acquired unity, being regulated by the Puruṣa and by the grace of Pradhāna, starting with Mahat etc ending with Viśēṣas.
produces the Aṇḍa (universe). This means the Pradhāna, Mahat, Ahaṅkāra, Pañcatanmātra, Pañcabhūtas separately are incapable of creation. When they associate with one another and under the government of Puruṣa, this Jagat is created. The Aṇḍa which was produced at the start grew like a bubble in the water. The Aṇḍa grew because of the butas and was dependent on the water. This Prākṛta Aṇḍa is the appropriate place of Viṣṇu in the form of Brahmā. The Viṣṇu who was in the unmanifested form, took the form of Brahmā and established himself in it. His sweat became the Aṇḍa and Jarāyu the mountains and the oceans became the water of the womb. From that Aṇḍa evolved the Dēvas and the humans.

The lotus which stood from the eternal Lord Viṣṇu’s navel became a golden Aṇḍa. Lord Hari in the form of Brahmā possessing Rajōguṇa indulged in the activity of creation. In accordance with each Yuga, He preserves the universe and destroys it by taking the form of Rudra and Narasimha⁴.

II.A.4.5 CAUSE OF SRŚṬI (SRŚṬIKĀRAṆAM)

At the very beginning of the creation of the world when Lord Viṣṇu was desiring to create the entire universe, He resolved Himself into three forms-Sraṣṭā (creator), Pātā (sustainer) and Saṃhātā (destroyer)⁵.

सुपर्यादि महाविष्णुः सिसुश्रुः सकलं जगत्।
सत्ता पातां च सहता स्त्रिमूर्तिरभवत्स्वयम्।।⁶

He in order to create the universe evolved from his right side the one named Brahmā. He then for the preservation of the universe evolved from himself Kṛṣṇa. Then for the sake of destruction of the universe, He from his middle part created the indeclinable Rudra. This Puruṣa (Viṣṇu), the collective form of three Guṇas Sattva, Rajas and Tamas is considered
as Brahmā by some, as Viṣṇu by some and as Śaṅkara by a few. Therefore, one Lord Viṣṇu, performs the threefold activities of creation, sustenance and destruction in three different forms.

एको विष्णुश्रुत्वा सृजन्त्यत्ति च पार्थि च।

Lord Viṣṇu's primary Prakṛti is the root cause of this manifested world. She is praised with the term 'Vidyā and Avidyā'. She is both the manifested and the unmanifested, the very cause of this universe and ever lasting by nature. She at once transformed Herself into the trimurtis namely Brāhmaṇ, Lakṣmī and Ambikā. The primordial Puruṣa disappears after deputing the primary Prakṛti the three activities of creation, preservation and destruction.

आधा प्रकृतिर्देतया महाविण्णा: परात्मनः।
निदानं भूतविभास्य विद्याविद्धेति गीत्यते॥
भावाभायेस्वरूपा सा जगद्धतुः समातनी।
ब्रह्मी लक्ष्मीमिर्मितित्तिन्मृत्ति: सहस्राभवत्॥
सृष्टिस्थितिविनाशेऽथ नियोजयतात मुने।
आद्या चेवा द्योद्यपुरुषस्त्रैवात्मान्तर्भीत्य॥

Then by Her order the Lord Brahmā evolved the Mahābhūtas first. Then the Brahmā created the seven Lōkas namely Bhūḥ, Bhuva, Suva, Maha, Jana, Tapa and satya. Then He created seven talas named Atala, Vitala, Sutala, Talātala, Rasātala and Pātāla. After that Lord Brahmā created a huge mountain at the center of the earth with a peak embedded with gems for the Dēvas to reside. Then He created Mandara, Charm, Udayācala, Trikūṭa and other mountains. In the midst He created seven seas and the seven islands. These seven islands were surrounded by the seven seas.
REFERENCE

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2. Padma-I, Chapter- 2, Sloka No- 40-42, Page Number- 49
3. Padma-I, Chapter- 2, Sloka No- 77-88, Page Number- 56-57
4. Padma-II, Chapter- 3, Sloka No- 1-33, Page Number- 39-44
5. Padma-II, Chapter- 54, Sloka No- 1, Page Number- 422
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7. Padma-II, Chapter- 54, Sloka No- 2-6, Page Number- 422
8. Padma-II, Chapter- 54, Sloka No- 6, Page Number- 422
9. Padma-II, Chapter- 54, Sloka No- 7-9, Page Number- 423
10. Padma-II, Chapter- 54, Sloka No- 7-9, Page Number- 423
11. Padma-II Chapter- 54, Sloka No- 10-16, Page Number- 423-424
II.A.5 SRIMADBHAGAVATAPURĀṆA

II.A.5.1 PRIMORDIAL STATE

Prior to the creation, this universe existed in no other form than the Lord, who is the very self and master of all the Jīvas (individual souls). Because of His will that He should remain alone, the Spirit did not appear as many subjects and objects. Being alone He was unable to find any object around Him as He cast his eyes at all sides. He shone at that time and was all-alone. This made Him feel as if He was non-existent; cause all his powers lay dormant. But His consciousness was quite awake.

Before creation the whole of this universe was immersed in water. During that time, Lord Nārāyaṇa was the only one that existed, who lay on his couch of Śeṣa. His eyes were closed in sleep, but his consciousness was wide-awake, remaining inactive and dwelling in bliss of his own self. The Lord rested on these waters and in his body the subtle bodies of all the Jīvas were stored just as fire remains latent in wood without exhibiting its potential of burning.

The Lord had kept only his potency in the form of time active then. The Lord slept over the water for a period of thousand cycles of four Yugas with his own energy in the form of consciousness about him. His potency in the form of time which was made active, by him showed Him the residue of Karma of all the Jīvas. He saw many worlds lying dormant in his own body.

II.A. 5.2 LORDS DESIRE FOR CREATION

With the intention of becoming many the Lord pressed into his service for the purpose of creation by his own Māyā, Time, Karma
(destiny of the Jīvas) and Svabhāva (their innate disposition) that had already existed dormant in his being\textsuperscript{3}.

\[ \text{कालं कर्म स्वभावं च मायेशो मायेया स्वयं।} \\
\text{आत्मनूः यहच्छया प्रातं बिगृहस्वरूपादये।} \text{\textsuperscript{4}} \\
\]

It is by the aid of energy called Māyā, which is of the nature of both cause and effect that the Lord created this universe. When the equilibrium of the three Guṇas are disturbed by the force of time, by the transcendent Lord, who is found there as Puruṣa which is a fragment of the Lord himself, In order to evolve different worlds that the Lord assumed the form of Puruṣa (the primal person) in the beginning (of creation)\textsuperscript{5}.

It is by the presence (direction) of God that the time had become the cause, by disturbing the equilibrium of three Guṇas (Māyā or Prakṛti or the Unmanifest) resulting in transformed Svabhāva and karma evolving Mahat (the principle of cosmic intelligence)\textsuperscript{6}. Mahat dispels darkness (ignorance) and has the capacity to manifest the universe, which lies within the self. It being under His power, the three Guṇas and time and this Mahat, when all this fell within the range of Lords vision, modified themselves with a desire of creation of this universe\textsuperscript{7}.

\section*{II.A.5.3 THE CREATION OF GROSS ELEMENTS AND THEIR QUALITIES.}

This Mahat charged with Rajas and Sattva underwent transformation to yield an evolute which was dominated by Tamas. It was constituted of i. Substance (Dravya) ii. Intelligence (Jñāna) & iii. Activity (Kriyā). This evolute was known as Ahaṅkāra. As it underwent modifications, it is of three kinds - i. Vaikārika (sattvika) ii. Taijasa (Rājasa) and iii. Tāmasa which as predominated by the force of Jñāna, Kriyā and Dravya\textsuperscript{8}. This
Ahaṅkāra is the substratum of the effect, the cause and the doer is the cause of five gross elements, the Indriyas and the mind. The Tāmasa Ahaṅkāra, the very source of the five gross elements, evolved ether on under going transformation. The subtle form and distinctive characteristic of this element is sound (Śabda) which serves as a clue to the seer and the seen. This ether serves as an illustration of the Ātman. As ether fell within the view of the Lord, along with time, Māyā and the Jīva, they combined to yield the sensation of touch. This touch on undergoing modification evolved air. In addition to possessing the quality of touch it is also characterized with the quality of sound which is inherited from its cause - the ether. Energy, zeal and strength are only the other names of air.

The element of air, as it underwent transformation evolved fire by the impelling force of time, Karma and innate disposition (Svabhāva). It is characterized by the quality of color and form. In addition the characteristics of its causes - sound and touch was also inherited. The element of fire, came under the Lord’s vision and underwent modification, combined with air as well as with time, Māyā & Aṃśa produced water, which is characterized by the quality of taste. In addition, it is characterized by the qualities of color, touch and sound which are inherited from its causes.

The element of water, when came under the range of Brahmā’s sight and underwent modification, then in association with fire as well as with time, Māyā and Aṃśa evolved earth. The earth has odour as its distinctive characteristic. It is further characterized by the qualities of taste, colour, touch and sound obtained from its sources (water, fire, air and ether).
In the series of elements ether, air, fire, and earth, later an element in the series, greater is the number of characteristics it owns. This is because every effect naturally inherits the characteristics of its cause in addition with its own characteristics.\textsuperscript{15}

\textbf{II.A.5.4 CREATION OF SENSE ORGANS AND ORGANS OF ACTION}

From the Vaikārika or Sāttvik Ahaṅkāra was issued out the cosmic mind (and its presiding deity the moon) and ten gods. Five of them presiding over the five sense organs i.e. Diks (deity of cardinal points), Vāyu, Surya, Varuṇa & Āśvins (presiding over the sense organs - ears, skin, eyes, tongue and nose) and the other five ie. Vahni, Indra, Upēndra, Mitra presiding over the cognitive organs (i.e speech, hand, feet, the anus and the organ of generation).

From the Taijasa, as it underwent modification, were evolved the ten organs - the five senses of perception, viz, the sense, the touch sense, the sight sense, the taste sense and the olfactory sense. The five organs of action, the organ of speech, the hands and feet, the organ of generation and the organ of excretion. The intellect which is the faculty of cognition and Prāṇa, the faculty of action are also the evolutes of the Rājasic Ahaṅkāra.\textsuperscript{16}

\textbf{II.A.5.5 LORD IN THE FORM OF TIME}

These deities which share the characteristics of time, Māyā and Aṃśa are verily the parts of Viṣṇu himself. As long as these categories - the gross elements the Indriyas, the mind and the three Guṇas (modes of Prakṛti) - remained dissociated, they could not create a house in the form of a body. As they were not able to proceed with process (of creation)
due to lack of co-ordination (heterogeneity), they with folded hands approached the Lord and said\(^{17}\).

They, who possess the three separate Guṇas as their very nature, were created serially by the Lord for the purpose of creation of the universe. They were unable to proceed owing to lack of co-ordination (diversified nature) between themselves. Consequently they were unable to present the universe to Him which would serve as a means for Him to carry on the future\(^{18}\). The Lord taking with him time, the destiny of various Jīvas and the Guṇas entered these categories that remained separate and united them by his power of action (Kriyā - Śakti) activating the energy that lay dormant in them.

Impelled by God and thus being aroused into activity the group of twenty three principles created the Virāṭ-Puruṣa with their own parts. As the Supreme Lord - entered into those twenty three principles whose responsibility was to create this universe, they began to co-operate with one another resulting in a transformation. This transformation of the twenty three categories is known as the cosmic body (Virāṭ Puruṣa), which is the abode of the entire animate and inanimate beings.

**II.A.5.6 THE VIRĀṬ PURUṢA**

That Virāṭ Puruṣa of gold (complexion), in which was stored all the Jīvas (lying in an inactive unmanifested state), resided in the egg (Brahmāṇḍa) on the cosmic water for a period of one thousand years. That cosmic body, which was issued out of the categories which was responsible for the creation of this universe, was endowed with the divine potency of knowledge, action and spirit, divided himself as one, as ten and as three. The Virāṭ Puruṣa is the individual soul within all beings. He himself is a part of the Supreme Soul (Paramātman) It is in
him that the entire creation takes its shape. The cosmic being has three forms viz those related with Adhyātmā, Ādhiḍaiva and Ādhibhūta, ten forms as ten vital air (Prāṇas) and one form as the heart. In response to the prayers of the deities of Mahat-Tattva and others, the Lord illumined the cosmic being with his own effulgence, activating their dormant potentialities.¹⁹

The Supreme Lord, who is the Virāṭ Puruṣa in this body of the universe, which is in the form of an egg, and is covered with seven sheaths, is the object of concentration.²⁰

II.A.5.7 THE DIFFERENT WORLDS IN THE BODY OF THE VIRĀṬPURUŚA

This egg of the universe is known as Viśeṣa. It is surrounded by elements such as water and others, each ten times larger than what it encloses. This is further enveloped (on the outside) by Pradhāna. This entire world is the body of Lord Hari.²¹

The cosmic being came out, by bursting open the (cosmic egg), with thousands of thighs, feet, arms, eyes and also with thousands of faces and heads too. The wise locate different worlds in the body of the cosmic being - the seven worlds below his waist and seven worlds from and above his hip.

The Bhūlōka (surface of the earth) forms his hips and the Bhuvarlōka his navel. The Svarlōka was produced from the heart of the cosmic being and the Maharlōka form the chest. The Janalōka is located on his neck and Tapōlōka evolved from his lips. The Satyalōka, which is the abode of Brahma, is located in the heads of the thousand - headed Lord.

The Atalalōka is located in his loins and the vitalalōka in his thighs. The sutalalōka is placed in his knees and Talātala is located on his
shanks. The Mahātala is located on his anklets and the Rasātala to the fore part of his feet. The Pātāla loka is formed from the soles of his feet. In this manner the body of the cosmic being consists of the entire universe. An alternative arrangement puts it as the Bhūr-lōka was created from his feet, Bhuvaṃlōka from his navel and the Svarlōka from his head.\footnote{22}

First of all appeared in him (the cosmic being) a mouth. The god of fire, one of the protectors of the world, entered it with his power called speech. Thus the Jīvas are endowed with the power of speech.

Then evolved in Śrī Hari (the cosmic being) the palat. Varuṇa, another protector of the world entered it along with his power called tongue i.e. the sense of taste. It is by this means that the Jīvas are able to perceive taste. His tongue is the source of food viz Havya, Kavya, Amṛta and all flavours.

Then appeared in the body of Viṣṇu (the cosmic being) a pair of nostrils. The twin gods Aśvins entered it along with their power in the sense of smell (olfactory sense) and so the Jīvas enable to perceive smell. In other words his nostrils are the sources of all vital airs and of Vāyu. His organ of smell is the abode of the twin gods Aśvins, medicinal plants and herbs, general and special odours.

Next to appear in the body of the cosmic being were the eyes. The Tvaṣṭā (the sun-god), another protector of the word, entered them with its power, the sense of sight. Hence the Jīvas are able to perceive forms and colours.\footnote{23} His sense of sight is the source of forms, colours and lights manifesting them, while the sky and the sun are produced in the pupils of his eyes.

Then the skin developed in the body of the cosmic being. Another protector of the world called Vāyu entered it with his power of breath.
(Prāṇa) by this the Jīvas sense touch. His skin or organ of touch is the source of touch, Vāyu and all kinds of sacrifices.

Next, ears, appeared in the body of the cosmic being. The Dēvatās entered then as their abode and so the Jīvas can hear the sound. His ears are the bases of dissections and holy places, while his sense of hearing is the source of the other (the sky) and sound.

Then appeared on the body of the cosmic being the skin. The presiding deities of herbs and plants entered it as their place with their power in the shape of the hair. This enables the Jīvas to feel the itching sensation. His hair form the source of all the trees, herbs and plants supplying the material for sacrifice. His hair, beard and nails produce rocks, iron, clouds and lightning.

Then appeared in his body a penis. Prajāpati entered it as his abode with his power - semen. This enables the Jīvas to get pleasure. In other words his penis is the source of waters, seminal fluid, creation rain and Prajāpati. His organ of generation is source of delight resulting from copulation for the sake of offspring.

Next appeared in his body an anus; the god Mitra, another protector of the world, entered it as his residence, with his power known as Pāyu viz the organ of defecation. This enables the Jīva to empty his bowels. His organ of excretion is the source of Yama and of mitra and the origin of the function of evacuating the bowels. His anus is the source of all violence, the origin of hell and death (Mṛtyu) and of mistortune (Nirṛti).

Further, the hands of the cosmic being were evolved. Indra, the Lord of the heaven, entered them along with his power. This enables the Jīvas to make a living. His arms are the bases of the presiding deities of the cardinal points whose duty is to protect the world.
Then evolved the feets of the cosmic being. Lord Viṣṇu, protector of the world, entered them along with his power of locomotion which enables the Jīvas to reach the desired location. His footsteps are the support of the three worlds-Bhūr, Bhuvah, Svar and of security and refuge.

This was followed by the appearance of intellect in him. God Brahmā entered it as his abode with his power, the faculty of understanding. This faculty enables the Jīva to understand the object of knowledge.25

Then appeared in him the blood vessels. From them was produced blood from which were issued rivers. Then appeared stomach. It gave rise to hunger and thirst.

From them came forth the oceans.26 His arteries and veins form the source of big and small rivers while his skeleton of bones, the source of mountains and hills.

Then appeared in cosmic being a abdomen. His abdomen is known to be the source of the unmanifested primordial matter (Pradhāna), the chyle and the oceans and the origin of all beings as well as of their dissolution. His heart forms the source of mind.27

And then evolved in him the heart. The moon entered it as his abode with his power, the mind. This enables the Jīvas to make thoughts of various kinds.

Further appeared in Him the ego. God Rudra entered it as his abode along with his power, the capacity of action. It is by this that the Jīva performs his work.

And his Sattva (mind & intellect was evolved) Mahat (god Brahmā) occupied this abode along with citta whereby the Jīva arrives at an
understanding. Once citta evolved, from it was born ksetrajna (the inner controller, the deity presiding over reason.

The Ātman ie citta of the cosmic being is the source of religion, of Brahmā, Nārada, Sanaka and his three brothers (Sanātana, Sananadana and Sanatkumāra), Śiva, of knowledge and of Sattva.

The power of the cosmic being is infinite all the created beings abided in the three worlds (Bhūh, Bhuvah, Svar)-which are the feet like part of the cosmic being and therefore called sthiti-pad. In the three worlds (Jana, Tapa & Satya) which are located above the Maharlōka the established immortality (Amṛta), absence of trouble (Kṣema) and fearlessness (Abhaya).

From the head of the cosmic being evolved heavenly world (Svar-lōka). The earth was issued from his feet and the sky from his navel. In these regions are found the gods and other beings who are the product of Sattva, Rajas and Tamas. The gods who were Sattva predominant resided in the heaven. Human beings and other creatures, predominant of Rajas were placed on the earth. The mass of follower of Rudra, in whom the third Guṇa i.e. Tamas was preponderant were located in the Lord’s navel i.e the space between heavenly world and earth. The three Āśramas which do not yield children i.e. Brahmacharya, Vānaprastha and Sannyāsa are his three feet which are outside the three worlds (Bhūh, Bhuyovah, Svar). The other state which is of a householder who do not adhere to strict celibacy are within three worlds (Bhūh, Bhuvah, Svar).

From the mouth of the Puruṣa (cosmic being) emanated Brahman (the Vēda) and the Brāhmaṇa class like syllables coming out from the mouth. So the Brāhmaṇa Varṇa became the foremost of all the Varṇas. From his arms evolved the power of protection and the ksatriya class
who is devoted to the protection of the world. This class that was born from Puruṣa protect the classes of people from troubles caused by thorns. From his thighs of the cosmic being came out agriculture and other occupations. The Vaiśya class which was born out of the thighs, perform trades and agriculture for the maintenance of people. From the Lord's feet was born the calling service which was essential for carrying out all sacred duties. To meet this, from the feet of the cosmic beings, emerged the Śūdra class, by which Lord Hari is pleased. These classes who were born out of Hari with their means of livelihood (and duties), worship with faith their creator and master Hari for self-purification, by adhering to their duties\textsuperscript{33}.

They describe the Vēdas as the head of the cosmic being; Yama as his large teeth and the various feelings of affection as his other teeth. The Māyā which deludes men represent his smile and the endless creation of the world, His side glance bashfulness forms His upper lips, while greed His lower lip. The path of righteousness constitutes His chest while His back forms the source of unrighteousness\textsuperscript{34}. The seven Dhātus or essential ingredients of His body; (viz, skin, flesh, flood, fat, marrow, sinew and bone) are the source of seven Vēdic maters (viz, Gāyatrī, Uṣnik, Auṣṭup, Brhatī, Paṅkti, Traṣṭup and Jagati)\textsuperscript{35}. The air, which possesses infinite strength, is his breath ; Time is His movement and the continuous action of the three Guṇas, His activity. They define that the Mahat is his intellectual power and the Īśa formed the Antaḥkaraṇa of the Lord who dwells in the hearts of all. The horses, mules, donkeys, and elephants are His nails and all beasts and deer are at His hips. The different birds are His wonderful products. The first Manu (Svāyambhuva) is His power of understanding and the human race is His abode\textsuperscript{36}. Brahmā, Nārada, Rudra, the elder brothers of Nārada (Sanaka
and others) and Sages (Marīci & others), Gods, demons, men, Nāgas (elephants), birds, deer and reptiles, demigods like Gandharvas, Yakṣas, Apsaras, Rākṣasas, goblins, serpents, beasts, manes (Pits), Siddhas, Vidyādharas, Cāraṇas and trees and other various kinds of beings living in water, on land and in the air, planets, stars, comets, lighting and thundering, clouds - all are nothing but the manifestation of this Supreme Person. All this universe - past, present and future, is not other than the Supreme Person. It is by Him that all this stands pervaded and it covers only a span of the cosmic Being. Similar to how the sun shines outside while illuminating its own sphere, the Supreme Person imparts his effulgence inside as well as outside the universe, while illumining his own cosmic body. Such is the magnitude and constitution (formation) of the body of the Supreme Lord.

II.A.5.8 MAKING THE COSMIC BEINGS ALIVE

These gods (presiding deities with the exception of the ksetrajna) who were arisen (active), were not able to rise the cosmic Being into activity. So in order to rise him into activity each of them entered one by one into their spaces (designated sense organs).

However, when Kṣetrajña (the inner controller, deity presiding over chitta (reason), entered the heart along with reason; the cosmic being was immediately roused and got up from water.

II.A.5.9 DIVISIONS OF TIME

The most minute particle of a material substance which is ever separate, and is not combined with any other as a aggregate is called “Paramāṇu” (atom). The combination of many such atoms creates illusion of a whole substance in the minds of men. The entire substance
when considered as an unspecified and undifferentiated whole in its essence without any change is called 'Paramāṇu Mahān'. The time is also categorized as subtle, (medium) and longest depending on what it pervades as atomic, medium and the grossest. It is God's potency which remains unmanifest but occupies all the manifested substance and is capable to manage the creation of the universe. The period of time taken to occupy an atom is the atomic period. The time period which is taken for the whole life-span of the universe is the longest measure of time.

Two Paramāṇus make one Āṇu. Three Āṇus constitute one Trisarēṇu. This is the smallest particle that is visible and found floating in the ray of sun coming through the window. The time which is required to occupy by three Trisarēṇus is called a Truti. A vedha consists of hundred trutis. Three vedhas make a Lava. A Nimiṣa consists of three Lavas. Three Nimiṣas make up a Kṣaṇa. Five Kṣaṇas constitute one Kāśṭhā. Fifteen Kāśṭhās make up one Laghu.¹⁰

अष्ट्र जन्मात्र स्त्रादु त्रिसरेण्य: स्मृतः।
जालाकरणम्यवगत: खमेवादुपत्रमात्र:।¹¹
त्रिसरेण्यिकं भुज्य: यु: कारः स: व्रुट्टि: क्षणः।
शतधारात्रु वेदः स्त्रादु तेत्रभिभिमतु लघः स्मृतः।¹¹
निमेशप्रतिरो जोय: आम्बातसते त्रयः क्षणः।
क्षणानु पश्च विदु: कछां लघु ता दस पश्च: च।¹¹

Fifteen Laghus taken together form one Nāḍikā or (Ghaṭikā). Two Nāḍikas make one Muhūrta, while six or seven Nāḍikas make one Prahara of men. It is also called Yāma.

A copper vessel of six palas in weight and with sides of sixteen Āṅgulas in height and with a capacity to hold a Prastha of water and with a hole of a gold wire four Āṅgulas in length and four masas in weight. The time taken for such a vessel to submerge is called Nāḍikā.
(Ghaṭikā). The day and night of human beings consists of four Yāmas each. Fifteen days make one Pakṣa which is bright and dark. These two fortnights taken together constitute a month, which is a day and a night of the Pītrṣ. Two months make a Rtu (season), while six months taken together make one Ayana. An Ayana is southerly and northerly by turns (with respect to the movement of sun). The two Ayanas constitute a day and night of the gods in heaven. Twelve months together constitute a year hundred such years is said to be life period of human beings.\footnote{42}

The Kṛtayuga, Trēta, Dvāpara and Kali are the four Yugas. They with their Sandhis consists of 12000 years of gods. The period of the four Yugas are four thousand, and three thousand, two thousand and thousand years respectively.

\begin{quote}
मृत्यु ते कालायुक्ते कलिन्धाति चतुर्युगमः।
दिनेषुदशंशिखर्वः सावधाने निरुपितम्॥
चत्वारि जीविणे दे चौक त्रिज्यर मयाक्रमम्।
सहस्रावतानि सहस्राणि द्विगुणानि शतानि च।
\end{quote}
\footnote{43}

A Sandhyā period at the beginning and the Aṃśa period at the end is respectively eight hundred, six hundred, four hundred and two hundred years respectively. The period between Sandhyā and Aṃśa is designated as Yuga by the learned ones. Each Yuga has been prescribed a special dharma. Beyond the three worlds to the Brahmalōka a day is made up of thousand cycles of four Yugas. Equal to this duration the length of night when the creator of the universe goes to sleep. The creation of the world begins at the end of the night and proceeds as long as Brahmā’s day which covers the period of fourteen Manus. Each Manu rules at his own period which is a little more than seventy one Caturyugas; During these Manvantarās there are separate Manus and
their descendants, the group of Rṣis, gods, king of the gods and his attendants are born together.

This is Brahmā’s daily creation. Where the three worlds are made to function and in which the birds, beasts, men, Piṭṛs and gods are born according to their Karmas. During the Manvantara the Supreme Lord retains his Sattva qualities and protects the universe by incarnating as Manus and manifesting himself in other forms. At the close of the day, Brahmā assumes a bit of Tamōguṇa and winds up his activities and becomes quite. At that time everything else withdrawn due to the force of Kāla. Again when the night begins the moon and the sun disappears and all the three worlds Bhuvah, Bhūh & Svah get reabsorbed into him.

When the three worlds get consumed by the fire from the mouth of Saṅkarṣaṇa (Śeṣa), sages Bhṛgu and others move from Mahārlōka to Janaḷōka as they get distressed by the heat. As the universal destruction approaches, the oceans exceed their limits. Due to powerful and terrible wind the oceans hurl fierceful waves consequently submerging all the three worlds in no time. In that water, Lord Hari rests on the bed of serpent Śeṣa with his eyes closed with Yōgic sleep as the sages sing His praise in the Janaḷōka. As such days & nights pass by, in a course of time, even the long span of life of 100 years of Lord Brahmā comes to an end.

Half of the life of Brahmā is called Parārdha. The first Parārdha has gone by now and the other half is running. The first Parārdha is the beginning of the previous Parārdha there was a great Kalpa called Brahmā Kalpa, because Brahmā was born. He is known as Śabda - Brahmā. At the end of that Kalpa there was another Kalpa called padma Kalpa, because there sprang up the world- lotus from the lake like navel
of Hari. The present Kalpa of the second Parārdha is known as Varāha-Kalpa because as Hari assumed the boar form.

The period called Dviparārdha is considered as twinkling of an eye of the immutable unmanifested, infinite, beginningless soul of the universe. The Kāla ranging from a Paramāṇu upto the end Dvi-parārdha can have its control over those who are attached to the house. It has no control over the almighty God, the Brahman.

The egg of the universe consisting of sixteen Vikāras and eight Prakṛtis which is covered from outside by (seven) sheaths of the earth etc and is fifty crores in breadth. Each of the sheaths is ten times greater than the previous one which it envelopes. This universe seems as an atom when merged (in Him). Crores of such universes lie in him. That is the highest essential form of Viṣṇu, the great Puruṣa. It is called the imperishable Brahman, the cause of all causes.44

II.A.5.10 LOTUS BORN BRAHMA AND HIS DESIRE OF CREATION OF WORLDS

Lord Brahmā concentrated his mind upon the Supreme soul as desired by the unborn Lord for a tenure of hundred divine years. Born of the lotus, Lord Brahmā, now saw the lotus on which He was placed and the cosmic waters which were tossed by the wind because of the force obtained by it during the period of universal destruction. His knowledge and creative power had greatly increased because of his growing penance and worship. He drank up both the wind and the waters. Lord Brahmā thought of bringing back the worlds that was lost at the previous Kalpa-end by means of the very Lotus reaching the sky of which He was seated. Being directed by the Lord in order to perform the act of creation, Lord Brahmā entered the corolla of the lotus and divided it into
three parts although it was big enough to be separated into fourteen. These three worlds form the regions were the Jīvas experience the fruits of their actions. Those who perform duties without desiring their fruit are rewarded the region of Lord Brahmā.

Time has no special property. It has neither a beginning nor an end. But time is that which has for its form the modifications of Guṇas. The Lord sportfully manifested himself in the form of universe by using time as his instrument. This universe is verily the subtle Brahman which was dissolved by Lord Viṣṇu's Māyā. It is manifested by god with the help of time which is of invisible form.

II.A.5.11 THE TEN-FOLD CREATION

The way it is now, so was it in the past and shall remain so in the future. Nine fold is His creation due to Prakṛti and Vikṛti. (The tenth creation is Prākṛtavaiṣkṛta). The destruction of the universe are of three types.

The first is order of creation is the production of Mahat. This results when the equilibrium of the Guṇas is disturbed by God.

The second is the creation of ego (Ahaṅkāra) due to which the knowledge of substance and action arises. From this ego proceeds the five gross elements, the five senses of perception and the five organs of action.

Third in the process is Tanmātras which has the capacity to create gross elements.

The fourth creation is that of organs of senses, both of knowledge and of action.

The fifth is as that of deities (presiding over sense organs). From Vaikārika Ahaṅkāra from where the mind is evolved.
The sixth in line is the evolution of Tamas (ignorance) due to which arises Abuddhi. These six creations corresponds to which arises Prakṣṭi. The creations from Vikrti (Vaikārika Ahaṅkāra) are:

This creation is a sport of Lord Viṣṇu who assumes the Rajōguṇa and meditation upon whom liberates one from Samsara.

This seventh is the six fold creation of immobile creatures; Vanaspati, Oṣadhis, Latās, Tvaksāra, Vīrudhs, Drumas. All these obtain their nourishment from below are full of Tamas. They have an internal sense of touch & other specialties.

The eighth in the line of creation are the animals. It is said to be of twenty-eight varieties, have no sense of time, full of ignorance. They can perceive using their olfactory sense and cannot take a long view of things. The cloven hoofed beasts are the cow, goat, the buffalo, the black antelope, the pig, the bison, the ruru, the sheep, the camel, the donkey, the horse, the mule, the guara, the Śarabha and the camara are the one-hoofed beasts. The beasts with five nails are: the dog, the jackal, the tiger, the cat, the hare, the lion, the monkey, the elephants, the tortoise, the alligator, the shark and others.

The birds are; the heron, the vulture, the bat, the hawk, the bhasa, the balluka, the peacock, the swan, the crane, the goose, the crow, the owl and others.

The ninth creation is of human species which takes its nutriments from above down the body. They are Rajō-guṇa dominant, active by nature and take pleasure in things leading to miseries. All these three creations (the immobile creation, the beasts and the human species) creations are Vaikārika. The creation of gods also falls under the category of Vaikārika, but the creation of Sanatkumāra and others comes under both (Prākṛta & Vaikṛta). The creation of gods is of eight
categories. Gods proper, manes (Pitṛs), Asuras, Gandharvas and Apsaras, Yakṣas and Rākṣasas, Siddhas & Cāraṇas, Bhūtas, Prētas and Piśācas; Vidyādharas and Kinnaras.

At the beginning of every Kalpa the self-born Viṣṇu dominated by the Rajoguṇa becomes the creator. The Supreme soul of unfailing will power projects Himself out of Himself at will, in the beginning of every Kalpa⁴⁵.

एवं रज: प्रुत-सद्याकल्पादिक्यात्मभूतसः।
सृजन्त्यमोठाकुल्कप्य आत्मवादामात्मानः॥⁴⁶

II.A.5.12 THE FOUR FOLD PRALAYA

II.A.5.12.1 NAIMITTICA PRALAYA

One thousand revolutions of four Yugas make up one day of god Brahmā and this period is called Kalpa in which fourteen Manus rule the world successively. At the end of that period there is an equally long period of dissolution of the universe (Pralaya). It is said to be one night of god Brahmā at the end of the Kalpa, three worlds become due for dissolution and get dissolved. This dissolution is called Naimittika (occasional). During this Pralaya Lord Nārāyaṇa withdraws the entire universe within Himself and goes to sleep on the bed of Ananta body. This is done by god Brahmā also.

II.A.5.12.2 PRĀKṚTAPRALAYA

As the period of two Parārdhas, that form the life span of Lord Brahmā comes to an end, the seven Prakṛtis or the casual principles of the universe are due to be dissolved into Prakṛti (primordial matter)⁴⁷.

एष नैमित्तिक: प्रकृत: प्रलयो यज्ञविभवसुकः।
शेतेौनात्मतास्यो विश्वात्मसात्त्वत्वाय चात्मापूः॥
This constitutes Prakṛtika pralaya. This is Prākṛtikapralaya because here the final dissolution has been reached and the aggregate of all the fundamental principles in the form of cosmic egg gets dissolved.

God of rain does not send rain for hundred years. This results in shortage of food grains and the beings, eat one another. Therefore troubled by time, the beings perish. The fierceful sun sucks up all the water in the seas, the humids in the body all the moisture and the underground water with its intensified rays and does not release it. The fire emerging out of the mouths of Saṅkarṣaṇa which is cosmos-destructive burns out all the sub-terranean regions which are already desolate. Being burnt above, below and from all the sides by the flames and by the scorching rays of the sun the cosmic egg appears like a ball of burnt cow dung. Then violent winds, which is characteristic of the dissolution of the world, blows for about a hundred years. The sky is enveloped in dust presenting a smoky appearance. Then numerous clouds of various colour shower rain for hundred years with roaring thunders. Then the universe within the cosmic egg is swept by a single sheet of water. The entire universe is submerged in water and the water absorbs the scent which is the characteristic of the earth. On loosing its essential quality (fragrance), the earth disintegrates and does not exist anymore. Then fire absorbs the characteristics (taste) from the water which results in non-existence of water since its essential quality, taste is lost. Then the air absorbs the property of fire ie colour. Devoid of colour the fire loses itself into the air.

Similarly, the ether absorbs the property of air ie touch and the air ceases to exist. The Tāmasic aspect of the cosmic ego absorbs the
property of ether ie sound and the sky gets dissolved in Bhūtādi. The Rājasic type of Ahaṁkāra absorbs the sense- organs and Vaikārika ie the Sāttvik type of ego does the same in the case of their presiding dieties. The Mahattattva absorbs the Ahaṁkāra and the attributes known as Sattva and others absorb the Mahat. Impelled by time the unmanifest Prakṛti absorbs the attributes (the Guṇas) and there by an equilibrium is established in them. Prakṛti is not subjected to different states of modification brought by the divisions of time. It is without beginning and end, unmanifest, eternal, the cause of all and not subject to decay. In that state where there is no speech, mind, no Guṇas or principles like Mahat. There is no breath (Prāṇa), no intellect, no senses nor the deities. There is no form which may be called “the world”. There is no dream, no wakening and no deep slumber in this state. There is no ether, water, earth, air, fire or the sun. It is something which resembles deep sleep or vacuity. It is beyond imagination. The Vēdas declare this state (the unmanifested) as the root of the universe.

The potencies of both purusa and Prakṛti all inevitably and completely absorbed into their substratum by the impulsion of time. This is known as the Prākṛtika pralaya⁴⁹.

लघु: प्राकृतिको होष पुरुषात्मकयोये यदा।
शतष्ट्र: सम्प्रलीपते विवशः कालविदुः। ।⁵₀

II.A.5.12.3 ONENESS OF BRAHMAN AND THE WORLD

The consciousness, which is the substratum of buddhi, senses and their objects shines forth in the form of these three. Whatever has beginning and a end is unreal because it is perceptible and has no existence apart from its cause. Light, the eye and colour or form are not different from the principle of Tējas. Likewise the intellect, the senses
and the sense objects are not different from Brahman. But Brahman is
quite distinct from them as Brahman exists even when the triad-
the intellect, senses and objects ceases to exist. Wakefulness, dream and
sleep, it is said, are the states of buddhi. The plurality attributed to the
pure self is nearly illusion (Māyā). Similar to the way the clouds appear
and disappear from the sky, this universe which is made of parts and has
a beginning and an end appears and disappears on the substratum of the
Brahman. In this world, all the objects consisting of parts are said to be
real as they form the cause, just as threads (of cloth) can be seen even
when the cloth is not in existence.

Whatever is perceived as a cause or an effect is an illusion, because
a cause and an effect are co-related to one another. Therefore what ever
has a beginning or an end is real. The phenomenal universe, though
manifest, cannot be explained in the least degree independently of the
self. If it were real to the smallest extent then it would be same as the
conscious self. Satya, the self has no diversity. It is due to ignorance that
one believes in difference. The difference perceived is same as the
distinction between space enclosed in a pot and the infinite sky,
between the sun and its reflections in water or between the air outside
and inside the body.

Just as the gold is designated with different names in accordance
with its shape in a similar way the Lord who is beyond the senses is
known by different names by persons in the world language and in the
Vēdic parlance.

Just as the cloud which is created by the sun and revealed by the
sun prevents the eye from viewing it, similarly ego which is evolved out
of Brahman and lighted by the Brahman acts as an obstacle to the Jīva
preventing him from knowing the Brahman.
When the cloud born of the sun when dispersed, the eye is able to view the sun which is its own form in a similar fashion when Ahaṅkāra as the limiting condition is destroyed by investigation into the real nature of the Ātman, it realises that it is the Brahman itself.

II.A.5.12.4 ĀTYANTIKA PRALAYA

The Ahaṅkāra, an evolute of Māyā, which causes bondage of soul hindering the realization of the self when annihilated by the sword of spiritual knowledge, this kind of state of everlasting final emancipation is known as the eternal Ātyantikapralaya.

Some men who possess the knowledge of subtle state of things hold that creation and dissolution of all the beings from Bhrahmā downward occurs continuously ie on all the time. The successive stages that changing things undergo represent the constant appearance and dissolution of the body etc, which are rapidly being worn away by the force of the stream of time. The successive stages brought about by the time, which is an other form of the almighty, which has no beginning or end, are certainly not perceived, just as the movement of the luminaries in the sky are beyond observation.

Thus the four types of dissolution, ie constant (nitya), occasional or depending on condition (Naimittika), relating to Prakṛti (Prākṛtika) and everlasting or final (Ātyantika) have been described. Such is the course of time.$^{51}$
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II.A.6 VIŚNUPURĀṆAM

II.A.6.1 PRIMORDIAL STATE

The first form of the supreme Brahman (Parabrahman) is ‘Puruṣa’. The other forms of Parabrahman are manifested and unmanifested. The fourth form is time. It is the essence of these four that learned envision. It is these four that form the reason behind creation, sustenance and destruction.

The manifestation of Viṣṇu in these four forms should be seen as child’s play. The Rṣis term the Pradhāna which is the cause as well as unmanifested as ‘Sūkṣmaprakṛti (subtle Prakṛti). The Prakṛti is unmanifested, imperishable, endless, ageless, motionless, formless, indeclinable, independent, devoid of sound and touch and has three Guṇas as its characteristics. The Prakṛti is on its own beginningless. The Prakṛti before creation and after dissolution remains omnipresent.

At that time (of dissolution) there was neither day nor night; neither the sky nor the earth; neither light nor darkness and nothing else. But there was only the chief Puruṣa ‘the Brahman’ which is incomprehensible to the senses such as ears and others.

From Viṣṇu’s form, Pradhāna and Puruṣa appeared. The union of Pradhāna and Puruṣa produced the manifested Vyakta and their seperation yielded time. At the time of dissolution the whole of the world is absorbed in the Prakṛti. Therefore it is called as Prākṛta Pralaya. The Lord in the form of time has no end ie he is endless. Creation, Sustenance and dissolution are carried out in a serial manner endlessly. Therefore these flow of events remain forever. At the time of dissolution there is a stage of inactivity. Thereby, there exists a state of equilibrium
of the Guṇas. Prakṛti remains isolated from Puruṣa. Even in this state the
time form of the God is present.

At the time of creation Lord Viṣṇu in accordance with his own will
enters into the Pradhāna and Puruṣa. The Prakṛti becomes perplexed as
Lord Viṣṇu enters the Prakṛti with Puruṣa as a guide. The Prakṛti gets
agitated and consequently the equilibrium of the Guṇas are disturbed
resulting its manifestation. This means the Mahat Tattva is produced.
Thus the irregularity of the Guṇas stands for the Mahat Tattva.

The Mahat is of three kinds- Sāttvik, Rājasik and Tāmasik. Just like
the seed covered with its peel so is the Mahat with Pradhāna. The
modification of Mahat ie Sattva, Rajas and Tamas gives rise to three
kinds of Ahaṅkāra Tattva.

II.A.6.2 CREATION OF SUBTLE ELEMENTS AND GROSS
ELEMENTS

As the Ahaṅkāra comprises of three Guṇas; Panchabutas, Indriya
and Dēvatās are produced. The Ahaṅkāra is enclosed with Mahat.
Tāmasa Ahaṅkāra on excitation yields Šabdatanmātra i.e sound Tanmātra
and from this, ether with sound attribute, is produced. The Šabda
Tanmātra and ether are enclosed by the Tāmasik Ahaṅkāra.

The agitated ether produces Sparśatanmātra i.e touch Tanmātra and
from this air with touch attribute is produced. The air is enclosed by the
ether. The air is agitated and Rūpatanmātra i.e form Tanmātra is formed.
The Rūpatanmātra produces light. The light is enveloped by the air.

The light under agitation generates Rasatanmātra i.e taste Tanmātra
and this Rasatanmātra produces water. The water is enclosed by light.

The Gandhathanmātra i.e, smell Tanmātra is generated when the
water is agitated. Earth is produced out of this Gandhathanmātra.
The ether and other Pañcabhūtas contain shabda and other Tanmātrās in them. The Tanmātrās are considered to be ‘Avisesha’ (unspecific) because they are devoid of sānta (soothing), Ghōra (terrific) and Mūdha (dull).

It is the only the Tāmasik Ahaṅkāra that generates the Pañcabhūta. The Rājasa Ahaṅkāra produces the ten Indriyas (sense organs). The Dēvatas which govern the ten indriyas are the outcome of the Sattvik Ahaṅkāra. The eleventh Indriya is Manas (mind).

Śrōtra (ear), Carma (skin), Cakṣu (eyes), Jihvā (tounge) and Nāsikā (nose) are the Jñānendriyas, that is the organs of perception with the capacity of grasping and understanding.

Guda (anus), Upastha (organs of generation), Hasta (hands), Pādas (feet), Jihvā (voice) are the Karmendriyas. Their actions are: excretion, generation and pleasure, work, movement and uttering words.

Akāśa, Vāyu, Tēja, Aap, Pṛthvī hold more than one sound etc. attribute in them. The gross elements are distinguished as Sānta, Ghōra and Mūdha. Hence called Viśēṣa. The five Tattvas have different kinds of potentials so without the combination with each other, the world cannot be created.

II.A.6.3 THE COSMOS

The five Tattvas interact with one another, with a common goal, right from Mahat to Pañcabhūtas yield the different forms of Prakṛti. All these forms of Prakṛti, governed by the Puruṣa and blessed with Prakṛti, generate the Cosmos. The Cosmos then expanded step by step by the gross elements$^1$. 
The Cosmos was lying in the water. The Lord of the unmanifested world, Viṣṇu resided in this Cosmos. The Śumēru mountain form the outer membrane of the womb shaped universe. The rest of the mountains like Jarāyu and oceans formed the fluid of the embryo. From this universe mountains, islands, oceans, Dēvas, Asuras and Humans and all other beings evolved. In the Cosmic egg water, fire etc of the gross elements of the Tāmasa Ahaṅkāra, tenfold times its previous state were enclosed. The gross elements were enveloped by the Mahat Tattva and the Mahat Tattva with everything was enclosed by the Avyakta. Just like the inside of the coconut is enclosed by its outer covering, so is the cosmic egg enveloped by seven Prākṛtic coverings.

The Lord of the universe with the support of the Rajōguṇa as Brahman started the process of creation. Lord Viṣṇu, depending on the Sattvāguṇa, protects all the creations in every Yuga till the end of the Kalpa. At the end of the Kalpa, attaining Tamas the Lord terribly devours all the beings.

After all the beings have been devoured, the universe becomes the ocean only and the Lord then sleeps on the snake bed. On waking up the Lord takes the form of Brahmā and begins a new creation. In this manner the Lord Janārdana with the names as Brahmā, Viṣṇu and Śiva governs the threefold activity of creation, sustenance and dissolution. Earth, water, fire, air, sky, indriyas, Antaḥkaraṇa and all these together forming the universe are mere expansion of the Lord. He is himself being created and He is the creator. He is the protector. It is He, who is being protected. He is the destroyer. It is He who is being destroyed. It is He who is present in the position of Brahmā and all others at all states.
II.A.6.4 CLASSIFICATION OF YUGAS

The Lord Nārāyaṇa became Brahmā just for the sake of service. It is said that the age of Brahmā, in terms of Brahmā years, is hundred. These hundred years are termed 'Para' and the other half is termed 'Parārdha'.

Fifteen Nimēṣa make a Kāṭhā and thirty such Kāṭhās make one Kalā. Thirty Kalās make a Muhūrta. Thirty such Muhūrtas constitute one human day-night. One month of humans is of thirty such day-nights or two fortnights. The four Yugas of Krēta, Trēta etc. are of twelve thousand divine years split as four, three, two and one thousand years. Their Sandhyās and Sandhyāṁśas are four, three, two and one hundred respectively. The span of four Yugas namely Satyayuga, Trēta, Dwāpara and Kali constitute one Caturyuga. It is said that a thousand fold times of this period make one day of Brahmā.

In one day of Brahmā there exists fourteen Manus. Saptarṣis, Dēvatās, Indra, Manu and his sons etc all are different for each Manvantara, each of term begin and end within the same time span. In terms of human timing a Manvantara is of thirty crore sixty eight lakhs twenty thousand years. The resulting time when this period is multiplied by fourteen equals one day of Brahmā. At the end of this day comes the night of Brahmā which is of same duration and then follows the Brahmapralaya. In this Brahmā pralaya the three Lōkas Bhū, Bhuvah and Suvah are all burnt and the residents of Maharloka due to the scorching heat migrate to Janaloka.

Load Brahmā, another form of Lord Nārāyaṇa absorbs all the three Lōkas in Himself and rests on the snake bed. Lord Brahmā, who is meditated upon by the Yōgic Janaloka residents, spends the sleep in night, which is exactly of the same duration as Brahmā day. At the end of the night the creation repeats. From this day and night duration we
have Pakṣa, Māsa calculated which then accounts for one year duration of Brahmā. This kind of hundred years constitute the life time of one Brahmā

II.A.6.5 RECREATION BY BRAHMĀ

After the end of previous Kalpa Lord Brahmā, another form of Lord Nārāyaṇa who is filled with Sattva Guṇa, after waking up from the sleep, sees the Brahmaloka to be vacant. Finding the earth immersed in water and imagining the earth to be inside the water, thought of helping it. At that time, on being meditated upon by the siddhas of Janaloka, the Lord assuming different forms of Matsya, Kūrma and Varāha etc enters into the water. Then the Pṛthivī who wished for her salvation prayed for the same. After that Lord Viṣṇu brings up the Pṛthivī form of the Rasātala. At the time, when the Lord lifted the Pṛthivī, water released from his mouth reached the Janaloka and that water sanctified the Sananda and others. The Siddhgaṇas started praising the Lord, when He lifted up Pṛthvī from the water. After hearing it He quickly raised Pṛthvī and cleared the ocean. With its huge body the Pṛthivī floated like a big boat. Then the eternal Lord made the Pṛthvī flat and placed the mountains at the apt place. With his own productive power He recreated the mountains, burnt in the past, and placed them on the surface of the Pṛthvī and divided the Pṛthvī into seven islands and imagined about all the Lōkas. Then Brahmā with four hands started creating beings enclosed by the Rajōguṇa. In the process of evolution Lord Brahmā is a mere instrument because the innate power of Lord Viṣṇu is the chief reason for creation of all the things in whole. Necessity of any other work is immaterial for the process of creation. All the things are produced from their innate power.
II.A.6.6 NINE-FOLD CREATION

Lord Brahmā mulled over the manner of previous creation and out of ignorance He created the Tamōmayasarga. Comprising of Tama, Mōha, Mahāmāha, Tāmisra and Andhatāmisra. Therefore these five kinds of Avidyās evolved. From this Apratibodvan, Bahirprakāśa, Antaprakāśa, Saṃvrtātmā and Nagātmā, where the five kinds of creations evolved. In Brahmā's creation the first product was the 'Naga' (Immovable), which was termed as Mukhyasarga. Owing to its inefficiency to work Brahmā worked upon other creations.

Then Lord Brahmā created the Triyak Jīvas. In this creation the beings lead their lives by consuming food because of which it was termed 'Triyakasrōta. In this most of them were filled with Tamas, incapable of analysis, the perverted, those who misconceived ignorance as knowledge, filled with ego and internally illumined were surrounded with each other. In this creation also Lord Brahmā found the inhabitants incapable of work and so went on for the third creation.

Lord Brahmā's third creation had in it the Urdhvavāsis, Urdhvasrōtas, who were Sattviks. This third creation was said to be the Dēvasarga. Lord Brahmā was happy with this kind of creation. But this kind of creation also suffered from the same drawback and made him think of the fourth creation.

In view of a creation with the capacity to work, Lord Brahmā with the aid of Avyakta (Māyā) created the Arvāksrōtas (humans) which could sustain life as the food moves downwards.

This creation had beings which were more illumined, predominant of Tamas and more of Rajas in it. It is due to this reason that man experiences sorrows, capable of performing works, illumined both internally and externally and had in him the capacity to execute works.
In this manner there are six kinds of creations. The Mahat tattva is said to be the first creation. The second creation is that of Tanmātras which is also called as the Butasarga. The third type of creation is Vaikārika, also called Aindriyaka Srṣṭi. All these three creations evolve from Prakṛti also called Avidyā. The fourth creation is called ‘Tiryakyōni’, the fifth as Ěrdhvasrōta and the sixth is called ‘Dēvasarga’. The Arvāksrota which is also called Mānuṣasarga is the seventh creation in the order. The eighth creation is called the ‘Anugrahasarga’ and is both Sāttvik and Tāmasik. These five creations are said to be Vaikrīta and the first three are Prākṛta. In this manner the Prākpītic and Vaikṛtic sargas are of eight kinds while Kaumāra ranks ninth. All these creations are the root cause of the universe.

II.A.6.7 CREATION OF DEVAS AND OTHERS

At the time of dissolution when the subjects are subjected to destruction, an account of good and bad deeds in their previous existence is maintained and they are not free from it. Immovables and others, Dēvas and others, subjects etc form the fourfold creation of Brahmā. These creations made by Brahmā should be known as mind-born subjects. He was desiring to create the four namely Dēvas, Asuras, Manes and humans and so directed all his thoughts towards it. In this manner joining with the innate dispositions of the created beings, the Prajapati becomes concentrated in mind. On this, there is a increase in the degree of Tamas and consequently the Asuras are produced from his thighs firstly. All that time He shed off his form, consisting of Tamas and as He gave up that Tamas it became night. After Brahmā took to another form and from his mouth created the Dēvas filled with Sattva. When He deserted that form it became the day. It is because of this that the asuras
are powerful at night and the Dēvatās during day. Then He took another form containing Sattva and from his side created the progenitors. He gave up this form also and it became the Sandhyā.

Then He took to another with Rajas and with it formed the humans who were preponderant with the Rajas Guṇa. He abandoned that form and it became the morning twilight. Due to this the humans are powerful during dawn and the progenitor during Sandhyā. Based on the three Guṇas, the four of dawn, night, day and Sandhyā form the body of Brahmā.

Then as Brahmā took to another form with Rajōguṇa, hunger and anger were produced. When the Lord created deformed beings with long beards and hair, they ran to eat him. Out of these those who said “don’t do like this, protect him” were named Rākṣasas and those who said “Let’s eat him” were known as Yakṣas. Finding them unfriendly all the hair from Brahmā’s head fell down and then returned back again.

Due to this activity of crawling the serpents were produced. Owing to their defectiveness they were said as ‘Ahi’. The creator of the world became annoyed and then made them fierceful in nature. They were aggressive and flesh eaters. They were born singing and so thus called Gandharvas. Inspired by this energy Lord Brahmā freely created the birds from his strength, sheeps from his chest and goats from his mouth. The Prajāpati created the cattle from his stomach and his sides, horses from his two legs, elephants, Sarabah, cattle, deer, camel, etc. It should be known that herbs, fruits, roots were formed from the hairs of his body. At the outset of the Kalpa He produced animals, herbs and at the beginning of the Trīṭā. He used them in the sacrifices.
Cow, goat, sheep, horses, mule, donkey - all these are said to be domestic animals while those with two haves, elephant, monkey, birds, aquatic animals and the reptiles are said to be wild animals.

Brahma created Gāyatrī, Rg-Veda, Trivritsana, Ratantaram, Agniṣṭhōma from his first mouth. From his southern mouth He created Yajurvēda, Pañcadaśa, Trṣṭup, Chandas, Brḥatsāma and Ukta. From his western mouth He created Samavēda, Jagatī meter, Saptadaśa Vairūpa and Atirātra. From his northern mouth He created Ekaviṃśa, Atharvavēda, Aptōryāma, Anuṣṭup meter and Vairaja.

In this manner Lord Prajāpati created the entire beings, be it small or big, from his body. He created Dēvas, Asuras, manes and humans. At the beginning of the Kalpa the Yakṣas, Piṣācas, Gandharvas, Apsaras, Naras, Kinnaras, Rākṣasas, Birds, Animals, Reptiles and all things eternal and perishable, movable and immovable constituting the entire world, were created by him. On being produced again the beings performed the same actions which they had performed in the earlier creation. Those beings started attaining the feeling of violence- non-violence, gentle-cruel, good or evil, true or false and they were becoming interested in them.11

II.A.6.8 DISSOLUTION

Parāśara said that the dissolution of the beings is of three types namely Naimittika Prākṛtika and Ātyantika. The Bramha dissolution which occurs at the end of the Kalpa is Naimittika and the one which occurs at the end of two Parārdhas is the Prākṛta pralaya and the liberation named dissolution is the Ātyantikapralaya.12

Maitreya then enquired about the method of calculation of Parārdha at the completion of twice of which the Prākratapralaya takes place.
Parāśara said that Parārdha extends up to eighteen place of figures. At the completion of twice the period of Parārdha the Prākṛta dissolution takes place wherein the entire universe merges with its cause.

II.A.6.9 CLASSIFICATION OF TIME

The unit of the time for humans is the Nimīsa. These fifteen nimishas make one Kāṣṭhā and thirty Kāṣṭhās constitute one Kāla. Fifteen Kalās constitute one Nāḍikā. One Nāḍikā is found by measure of water with a vessel of thirteen and a half palas, which contains a hole in its bottom with a gold tube, which is of four inches in length and of four mashas in weight. The vessel should contain a Prastha of water in terms of the Magadha measurement. Two such Nāḍikās constitute one Muhūrta and thirty such Muhūrtas constitutes one day and night and thirty such day-nights constitute one month. Twelve months make one year and this duration forms one day-night of the Dēvas. Three sixty such years constitute one divine year. Twelve thousand divine years constitute an aggregate of four Yugas and one thousand of such four Yugas constitute one day of Brahmā. This is one Kalpa wherein fourteen Manus are present. At the end of this Kalpa Brahmā’s Naimittikapralaya takes place. Further Parāśara said that now he would explain the terrible form of the Naimittika dissolution followed by Prākṛta dissolution.

After the passage of one thousand cycles of four Yugas the earth becomes exhausted and then it becomes devoid of rain for a hundred years. At that time the earthly beings which possessed little energy underwent suffering due to the absence of rain and consequently perished. The Lord Viṣṇu assuming the form of Rudra in order to destroy, works towards absorbing all the subjects unto himself. Then having placed himself into seven rays of the sun drinks the water completely. In
this manner drinking up all the water He dries-up the entire earth. The entire water in the seas, rivers, mountains and the regions of Pātālas gets dried up.

Then by the Lords valor those seven rays becomes seven suns on being fed with the moisture. At that time the radiants of the seven sun spreads out on all direction and sets the three Lōkas and the Pātālas on fire. Because of those suns the earth containing the rivers, mountains, seas etc becomes tasteless. Due to the absence of trees, waters etc the earth gives the appearance of the back of a tortoise. Then the Lord assuming the form of Rudra, the conflagration at the end of time reduces the Pātālas to ashes. After burning the Pātālas that fire reaches the earth and reduces it also to ashes. After burning the Bhūlōka and Suvarlōka it stays there surrounding that place. After this surrounding fire has consumed all the movable and immovable beings, these three worlds appears as a frying pan. Then those residing in the two Lōkas, who are desirous and possess in them the capacity to ascend to the higher loka, on being agitated by that fire move to the Maharlōka. On finding a disturbing heat in the Maharlōka also they move on to the Janalōka.

After burning the entire universe that Rudra formed Janardana creates clouds out of his breath. Then Saṃvartaka clouds which resembles a herd of elephant in the form, roaring terribly and filled with lightenings occupy the sky\(^{13}\).

Those huge and loud clouds cover the sky and shower torrents of rain reducing the terrible fire. Then those clouds pour down incessantly and fills up the entire world with water. It submerges the Bhūlōka, then Bhuvarlōka and then the higher Lōkas. In this manner the entire universe becomes dark and then when the movable and immovable beings get destroyed completely the great clouds rain for a duration for more than
hundred years. It happens in this manner at the end of the Kalpa because of the greatness of the eternal great soul Vāsudēva.  

II.A.6.10 NAIMITTIKA DISSOLUTION

Parāśara said that because of the water that has attained the region of seven Rṣis the entire three worlds seemed like a great ocean. Then the air which appeared out of Lord Viṣṇu’s mouth destroyed those clouds and went on for a hundred years. After that the residents of the Janalōka - Sanaka and others, being praised by the siddhas and being meditated upon by the ones who long for liberation and have attained the Brahmalōka. Lord Hari after consuming the entire air contemplates upon his own form namely Vasudeva sleeps on the snake bed placed on the great ocean and attains the Yōgic sleep. As the sleep of the Brahmā formed Viṣṇu is the incident or reason it is known as Naimittika dissolution.

एष नैमित्तिको नाम मैत्रेय प्रतिसम्रवः।
निमित्तं तत्र यथेष्टे ब्रह्मरूपश्रो हरि॥16

When the Lord remains awake, the works of the world goes on and when the Lord goes to sleep, the world merges in Him.

Similar to the manner in which the Brahmās day is made up of one thousand periods of four Yugas His night is also of the same duration as the world is a single vast ocean. As the end of the night arrives the Lord awakes and creates the universe as told before attaining the form of Brahmā. Parāśara said that this is what has been said about the Naimittika and the intermediate dissolution and he was about to describe the Prākṛta dissolution.
II.A.6.11 DESCRIPTION OF PRĀKṚTAPRALAYA

The entire Lōkas in the Pāṭālas get destroyed due to draught and others. Consequently the products from Mahat principle until Viṣeṣa gets exhausted. Firstly the water absorbs into itself smell, the characteristic of earth. In this manner, devoid of smell the earth undergoes destruction. On loosing the smell-Tanmātrā the earth becomes one with water. The noisy waters sometimes still or otherwise flowing occupies the complete world.

After that the characteristic of water, taste is absorbed by fire and consequently the water gets destroyed devoid of taste-Tanmātrā. In this manner the water which had become fire, in combination with fire consumes the rest of the waters. Then the entire world becomes one with fire on all sides, the air absorbs the form, the characteristic of fire, into itself. At that time when there is no form-Tanmātrā the fire becomes formless. Then, on merging with fire these flows on extremely fierceful air. Then that air situated in its place of origin, sky, proceeds speedily in all the directions. After that the characteristic of air ie touch, gets absorbed into sky. Devoid of air the sky has no covering. At that time the sky devoid of form, taste, smell and form gets brightened occupying everything. At that time, the sky, alone which is circular from all sides, hollow in form, and has sound for its characteristic, occupies everything. Then the Bhūtas and others absorb the characteristic of sky ie sound. When in this Bhūtas and others the five gross elements and the indriyas get absorbed, it is said to be Tāmasa Ahaṅkāra. Then the Buddhi formed Mahat principle absorbs these Bhūtas and others in itself.

The earth and the Mahat principle are the inner and the outer boundries of the world. In this manner each of the seven envelops that have been told, merge into their respective causes. The seven islands.
Ocean, seven Lōkas along with the mountains and their peaks get submerged in the waters. Then the fire which consumes the envelope of water gets absorbed into air and the air into the sky. Then the sky gets absorbed in Bhūtadi, the Bhūtadi in Mahat principle and the Mahat principle in Prakṛti. The equilibrium of the Sattva and other Guṇas is the Prakṛti and this is said to be Pradhāna. From this Pradhāna the entire universe is produced. The manifested and unmanifested form of Prakṛti constitutes everything. Therefore the manifested form gets merged into the unmanifested form.

Different from this is one who is pure, indeclinable, eternal and the all pervading, Puruṣa who is a part of ‘Paramātmā’. That intellectual soul the one who is to be known and in whom there is no name and sect, He is the Lord of all, the Supreme Brahman and the Supreme soul

\[ \text{गुणसाम्यमनुप्रतिसानं च महामुने।} \\
\text{प्रोच्यते प्रकृतिहेतुः प्रधानं कारणं परम्।।} \\
\text{इत्येषा प्रकृतिस्वर्गः व्यक्ताव्यक्तस्वरूपै:।} \\
\text{व्यक्तस्वरूपमयं तत्मात्मायेतः लीलते।।} \\
\text{एकःक्षोभ्यों नित्यस्वर्गस्या तथा पुमानः।} \\
\text{सोद्योगाशस्वभूतस्य मैत्रेयः परमात्मन:।।} \\
\text{न सल्ल यत्र सर्वं नामजात्यादिकल्पना:।} \\
\text{सत्तामात्रात्मके जों ज्ञानात्मात्मत्वः: परे।।} \]

He is the Lord in the form of world. On attaining him the Yōgis do not return to the world again. The manifested and unmanifested Prakṛti as well as the Puruṣa - both gets merged in that Supreme Soul. That Paramēśvara who is the basis of everything is said as Viṣṇu in the Vēdas and the Vēdantas.
The Prākṛti, be it manifest or unmanifest gets absorbed into him and the Pursha also gets absorbed in that all-prevading and unobstructed soul. The period of two Parārdhas constitute one day of Lord Viśṇu. The time taken for the manifested to get absorbed into Prakṛti and the Prakṛti into Puruṣa, is the duration of His night. In reality that great soul neither has a day nor a night, but it is said so only figuratively. In this manner the Prākṛta dissolution has been described.  

II.A.6.12 DETAILS ON NITYA - CREATION AND DISSOLUTION  

On listening to this Maitreya said to Parāśara that He was willing to listen to the form of the Nitya (perpetual) preservation, Nitya (perpetual) creation, Nitya (perpetual) destruction, which Parāśara had just explained.  

Parāśara said that the movement of Lord Madhausudhana who is beyond comprehension and all-pervading, has no stoppage and He creates, preserves and destroys this universe repeatedly assuming the forms of Manu etc.  

The dissolution of the entire beings is differentiated as four kinds namely - Naimittika, Prakṛtika, Ātyantika and Nitya. Among them the Naimittika dissolution is said as Brahmā dissolution in which the Brahmā sleeps at the end of the Kalpa. In the Prakṛta dissolution the universe dissolve in Prakṛti. The Ātyantika dissolution is that in which the Yōgis by the power of knowledge merge with the Supreme soul. The constant destruction of the beings day and night is Nitya dissolution. The prakṛt
creation is one in which the Mahat principle and others are created serially by the Prakṛti and the creation of world with movables and immovables which takes place after the intermediate dissolution is the dainandanik (ie happening daily - Pralaya). The one in which the production of beings takes place daily is said as Nitya creation by those who are well versed in Purāṇas.

In this manner Lord Viṣṇu who is situated in all the beings keeps creating, preserving and destroying this world. The three powers of creation, preservation of destruction, related to Viṣṇu, operate day and night in equal quantity in all the bodies. These three powers consist of the three Guṇas and the man who overcomes them attains the highest status and is freed of birth and death²².

II.A.6.13 CREATION OF MIND-BORN SONS

Parāśara said that - from the body of Brahmā who was meditating were produced subjects endowed with form and indriyas. At that time because of the highly intellectual Brahmā were produced beings with consciousness. Parāśara said that the creation he had described in the past from gods to the immovable beings which are the abode of three Guṇas were produced in this manner only. When all his subjects did not multiply, then He created other mind born sons who were similar to him. The mind born sons are Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vaśiṣṭha. Then He produced nine girls named Khyāti, Bhūti, Sannati, Sambhūti, Kṣamā, Prīti, Ürjā, Anasūyā and Prasūti and gave them to these great souls. At that time Brahmā told to them that they should become the wives of these great souls. Sananda and others were created by Brahmā before were regardless of the progenies and were unattached to the world. They were not selfish and keen on
attaining knowledge. Brahma, on finding them disinterested in the activities of creation generated anger, which was capable of reducing all the three Lokaś to ash. The garland of flame which emerged from the anger of Brahmā lighted the entire universe. At that time from his forehead, frowned due to anger, evolved Rudra who was tantamount in brightness to the mid day sun. Rudra had a vast body, looked furious and was of a form, which was half male and half female. Brahmā asked him to divide himself and disappeared. In accordance with this order of Brahmā Rudra divided His male-female figure separately. Then He divided his male half again into eleven parts. Then He divided the female half into several parts differently as gentle, cruel, peace, restless, black, white etc. Then Brahmā made the Svāyambhuva, who was created from him and looked just like Him, as the first Manu and used Him for the purpose of maintenance of subjects. Along with that Svāyambhuva a men named Śatarūpā was created and He took her for His wife.\(^23\).
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19. Vishnu –VI, Chapter - 4, Sloka No- 38-40, Page Number- 520
21. Vishnu –VI, Chapter - 4, Sloka No- 46-50, Page Number- 520
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II.B RAJASIKAPURANAS

II.B.1. MARKANDEYAPURANAM
II.B.2. BRAHMAPURANAM
II.B.3. BRAHMAVAIVARTAPURANAM
II.B.4. BHAVISHYAPURANAM
II.B.5. VAMANAPURANAM
II.B.6. BRAHMANDAPURANAM
II.B.1 MĀRKAṆḌĒYA PURĀṆAM

II.B.1.1 NATURE OF AVYAKTA

The Birds explaining creation of the world to Jaimini told that all those from Mahat to Viśēṣa, their multiple forms and characteristics all those are expressed by five types of standard and by the means of six Srōtas (Streams of life). Presided over by the Puruṣa the existence though eternal does not seem to be eternal. This should be listened with utmost attention said the birds. That which is the chief cause, it is called a Avyakta by the great Ṛṣis. It is also said as Prakṛti, subtle, eternal, and real-unreal. Brahmā existed before as constant, undecaying, unageing, immeasurable, self-dependent, devoid of smell, from and taste, without sound and touch, without beginning or end, the origin of the world, the one from whom the three Guṇās have emerged, the one who does not belong to the present time and the one who is incomprehensible.¹

प्रथानं कारणं यतद्व्यक्तां यथमहर्षयः।
धवलक्ष्य्यमजनमेयानायांश्रयम्॥
महारूपपरसैन्हनश्वदसैवविषविजितम्॥
अनाद्यन्त्रजागदीशिनिविशुध्वायथम्।
असाम्प्रतमविश्वं भ्रह्माये समवतं॥²

Presided over by the Kṣētraṇa, the Guṇās attained equilibrium resulting in dissolution and He Pervades the universe completely.

प्रल्यस्यातु तेनेनदो व्यावसादीशेषतः॥
गुणसामातततस्तस्मातस्कृतस्माविशिष्टिनाम्॥³

II.B.1.2 CREATION IN CONNECTION TO THREE GUNAS

At the time of creation the Pradhāna Principle manifested with the appearance of the Guṇās and this Pradhāna enveloped the Mahat
Principles. Just as the seed is covered by the skin, even so the Mahat Principle is classified into three namely Sāttvik, Rājasik and Tāmasik. After that, from there three fold Ahaṅkāras came into existence namely-Vaikārk, Taijasa and Tāmasa. The Tāmasa is said as Bhūtādi. Just as the Mahat Principle remains covered up by Pradhāna, so also the Ego is covered by the Mahat Principle and due to its influence attaining modifications the sound Tanmātra comes into existence. The ether with sound as its characteristics, comes into existence due to the subtle-element of sound. At that time, the ether is the sound-element is covered up by the Bhūtādi. Due to this without any doubt the Sparśatanmātra comes into existence and then the extremely powerful air with touch as its characteristics is evolved. Further, the modification of air created the subtle-element of form. From this air light is produced whose characteristic is said to be form. The touch Tanmātra is covered by air. Due to this when the light gets modified the taste subtle-element is produced. It is by this that water with taste is created which is covered up by the subtle-element of form. Then the modification of water with taste subtle-element evoloves the smell subtle-element. From it the smell attributed earth arised.

In each individual element is present a subtle-element peculiar to it. Therefore it is a clear fact that those elements Possesses that subtle-elements. Because of this there is no phenomenal difference, therefore it is uniform.

Being uniform they are neither calm nor terrible, nor foolish. In this manner the creation of elements and subtle-element is from the Tāmasik Ahaṅkāra. The Vaikārika creation evolved at once from the Ahaṅkāra in its modifying phase which is marked by one with Preponderant Sāttvika and one with Sāttvika.
II.B.1.3 FIVE ORGANS OF KNOWLEDGE AND ACTION

The five organs of knowledge and five organs of action are known as the Taijasa Indriya and they are the ten Vaikārika deities. Together with the eleventh namely mind, these are eleven deities the ears, the skin, the eyes, tongue and fifth being the nose. These organs aid in the perception of sound and other and so said to have intellect. The pair of feet, the anus, the organ of generation, the pair of hands and the fifth namely voice are with them. Walking, evacuation, sexual delight, mechanical work and speech are the respective works of those organs.

The ether has only the sound as its element. When it enters into the touch subtle-element, the air is born with the two fold characteristic and this air has the touch element as its peculiar character. When the form element takes Possession of sound and touch qualities, then from it fire is born with three-fold properties of sound, touch and form. When sound, touch and form took possession of taste Tanmātra evolving water with four qualities with containing the peculiar taste quality. Finally the sound, touch, form and taste took possession of the smell Tanmātra. In conjunction with it covers this earth. It is due to this that the gross formed earth is seen, out of those elements.

Their distinguishing features are calm, terrible and foolishness and they are known by it. Entering into one another they dwell in one another. Inside the earth is situated all these worlds firmly enclosed. Since they are put together and distinguishable they are said to be comprehensible by the sense organs. The preceding quality enters into the higher and higher ones until those seven elements have different potentials, when combined. It is not possible to create the subjects until they had united attaining mutual combination, they become mutually
dependent. They all associate as one and attain the sign of the single without remains⁴.

गुणपूर्वस्य पूर्वस्य प्राप्तवन्युत्तरतत्तरम्।
नानावतीयाः पूर्वभूता: सत्ते: संहतिः विना॥
नाशक्षावर्णाः: सहुमसमामायुक्तवशः॥
सत्येत्यावयोऽवयः तर्यः श्रवीणश्च ते॥
एकसहातिश्रवीणसम्प्रयावक्ष्यमशोपतः।
पुरुषाधिष्ठितत्वाऽव अत्यक्तानुग्रहेण च॥⁵

II.B.1.4 BRAHMA AS KŚETRAJÑA - FIRST CREATOR

Presided over by the Puruṣa and by his grace of the Avyakta the Mahat etc until Viśeṣa produce an Egg. Similar to a water bubble, yet attained development gradually.

महदायविशेषात् हृदंडभूतादयत्तिः ते॥
जलबुद्धवत्तत्र ऋड़माहं बृहद्माहतम्॥⁶

The huge egg of the elements lay in the water. The ‘Brahmā’ named Kśetrajña also grew up in that egg. He is the first one with body and is named ‘Puruṣa’. The Brahmā is the first creator of all the beings and existed before hand. By Him all the three worlds with its movables and immovable was pervaded. The Mēru mountain was born of it followed by Jarāyu and other mountains. That Egg had the oceans as the fluid of the womb. Inside that Egg the entire world was present with gods, demons and humans, islands and others, mountains, oceans and the group of luminous worlds. The egg was enveloped by water, air, fire, ether and by Bhūtās and others. One by one, ten fold times bigger than the preceding layer, in a manner one following other, again the Mahat principle envelops it along with them in a similar dimension. The Mahat along with them was completely enveloped by Avyakta. The Egg is
enveloped by these seven coverings made from Prākṛti. The eight Prakṛtis are present enveloping one another. These Prakṛtis are eternal at the end of which there is Puruṣa. Brahmā should be understood as Lord of Prakṛti. It is said that Avyakta is Kṣetra (field) and Brahmā is known as Kṣetrajña (knower of field). This should be understood as the characteristic of Kṣetra & Kṣetrajña.

In this manner, presided over by Kṣetrajña, the Prakṛtik creation, which is devoid of intellect, appeared, like a lightening.

II.B.1.5 THE COMPUTATION OF BRAHMĀ’S LIFE

Explaining dissolution to Krauṣṭikī, Mārkaṇḍeyā said that:

When the universe gets dissolved in Prakṛti that status is called as ‘Prākṛta dissolution’ by the learned.

II.B.1.6 NATURE OF PRAKRȚI AND PURUṢA

When the Avyakta is placed in itself the modifications comes to an end. The Prakṛti and Puruṣa reside with same character. At that time Tamas and Sattva are in equilibrium. At that time neither of it increases or decreases and remains interwoven with one another.
Just as oil is present in sesam, ghee in milk, even so the Rajas is present in both Sattva and Tamas.

II.B.1.7 MEASUREMENT OF BRAHMĀ’S LIFE

The life of Brahmā from his birth lasts for two Parārdhas. The duration of his night is same as the duration of his day.

उत्तप्तिःब्रह्मणो यावदायुः द्विपरास्माकम्।
ताबादिनं परेश्यं तत्समास्थमेनिः॥ 11

Eight thousand Yugas constitute one day and night of Prajāpati, by this measurement the life of Brahmā is of hundred years. By hundred Brahmā’s, the duration of Viṣṇu is determined. In half a Nimēśa of Śiva fourteen thousand Viṣṇus come by. How many Brahmās come by in this tenure, is countless.

At the dawn of the day He awakes, He who is the origin of the world, one who is beginningless one who is the reason behind everything, one who is a soul beyond thoughts and one who is beyond the actions of others. The Paramēśvara who is the Lord of the Universe enters into the Prakṛti and Puruṣa and agitates them by the means of his Supreme Yōga just as the breeze of spring entering a young woman creates agitation in her, so also does He who is the embodiment of Yōga.

प्रकृतिः पुरुषं चैव प्रविष्काशु जगत्यति।
क्षोभयामास योगेन परेण परमेश्वरः॥ 12

Mārkaṇḍēya said that He had already explained how on agitation of Pradhāna god called Brahmā is born abiding inside the egg. Firstly He is the agitator and then after as the Lord of Prakṛti, He gets agitated himself. In this manner as contraction and expansion He abides in the Prakṛti. Though He is the womb of this universe He is born and possessing the
Rajas Guṇa, He assumes the forms of Brahmā and carries on the work of creation\textsuperscript{13}.

**II.B.1.8 DIVISION OF TIME**

Fifteen Nimesās make one Kāṣṭha. Thirty Kāṣṭhās make a Kalā and thirty Kalās constitute a Muhūrtā. Thirty Muhūrtas make one day-night of mankind. Thirty day-night or two Pakṣās constitute one month. Six of them (months) make one Ayana and two such Ayanās constitute one year. The types namely Dakṣiṇāyana and Uttarāyana forms one day-night of the gods wherein the Uttarāyaṇa forms the day of the gods. Twelve thousand divine years constitute the Caturyuga consisting of four Yugas namely Kṛta, Trētā etc.

**II.B.1.9 YUGAGAṆANA**

Mārkaṇḍeśya said that he would now describe the classifications of those four Yugas. The Satya is of four thousand divine years where in Sandhīyā and Sanndhyāṃśa are of four hundred years each. The Trētā Yuga is of three thousand divine years and its Sandhyā and Sandhāyāṃśa are of three hundred years duration each. The Dvāparayuga is of two thousand divine years wherein Sandhīyā and Sandhyāṃśa are two hundred years each. The Kaliyuga is of one thousand divine years and its Sandhyā and Sandhyāṃśa are of two hundred years put together. It has been worked out by the poets that twelve thousand such years is said to constitute one Yuga. One thousand times of this period is stated to be one day of Brahmā. In such a day of Brahmā there would be fourteen Manus. They are said to have thousand divisions, Gods, the seven Rṣis, Indra, Manu and their sons and the kings are created and destroyed with name as before. Seventy one cycle of the
four Yugas plus a small excess makes up a Manvantra. Mārkaṇḍēya said that He will describe it in terms of human calculations. A calculation of complete thirty crores in addition to sixty lakhs in calculation and twenty thousand more time period equal one Manvantra. Mārkaṇḍēya said that He would now relate it, in terms of divine years.

A calculation of eight hundred thousand divine years plus fifty two thousand years. This period multiplied by fourteen times constitute one day of Brahmā. The dissolution which occurs at the completion of the day of Brahmā is termed as Naimittika Pralaya by the learned.¹⁴

चतुर्दश गुणो होष कालो ब्रह्म्य यद: स्वरूपम्।
तस्यान्ते प्रलय: प्रोक्तो ब्राह्मो नैमित्तिको बुधे॥¹⁵

The residents of Bhūlōka, Bhuvalōka and Suvarlōka, when these Lōkas get destroyed, move on to the Maharlōka and reside there.¹⁶ Those residents, due to heat, move on to the Janalōka. Brahmā sleeps in the night in those three worlds, which is now a single ocean. The night is also of same duration (days duration). At the end of the night He creates again. In this manner a year of Brahmā passes and similarly a hundred years. His hundred years is regarded as ‘Para’ and his fifty years is said as ‘Parārdha’, at the end of which occurred a Mahākalpa widely known as ‘Padma’. The second ‘Parārdha’ is in progress and of which the first Kalpa is known as ‘Varāha’.¹⁷

शतं हितस्य वर्षाणां परमित्यप्रीतीयते॥
पचाशास्त्रस्तथा वर्ष्परार्थमिति कौन्ते॥
एकमस्य परार्थ्यु तु व्याप्तितं द्विजस्तम्भ॥
परस्यान्ते भूमालाल्पक: पारद इत्यमि सिद्धानुष्ठु॥
द्वितीयस्य परार्थस्य वर्तमानस्य वे द्विज॥
वाराहं शीति कल्याणेव नथम: परिकल्पत॥¹⁸
II.B.1.10 ROLE OF BRAHMĀ IN CONNECTION TO SATTVA, RAJAS & TAMAS

He creates the subjects in the role of Brahmā, when the Sattva becomes predominant He attains Viṣṇuhood and protects them righteously. After that when the Tamāguna becomes preponderant, He assumes the role of Rudra and destroys the entire universe with its three worlds and then sleeps. Though He posses the three qualities, He is attributeless. Formerly He is the all pervading master, then the preserver and then as destroyer. Consequently He attains the names of Brahmā, Viṣṇu and Hara. As Brahmā He creates the world, as Rudra He destroys and as Viṣṇu He remains indifferent. These are the three states of the self born (Svayambhū).

राजस-ब्रह्माः तामस-रुद्राः सत्त्व-विष्णुः ते त्रिगुणो अपदाते।
विष्णु-विनाशन-धर्मम् कुरुणे परिपालनम्।
तत्र तत्र गुणादिका रुद्रयारं च जगत्।
उपसंहत्वं वे शोते पैलेक्ष्यंग्राणीगुणाः।
यथा प्राप्यायकः क्षेत्री पालको लाभक्षेत्र।
तथा स संज्ञाप्रोपित ध्रुवविष्णुराधिकाम्।
ब्रह्मतः सृजते लोकान् रूपस्य ते हरत्यथ।
विष्णुवे चाप्यः चायुदासीनतिसत्सः। स्वयम्भुः।

Rajas-Brahmā, Tamas-Rudra, Sattva-Viṣṇu who are the Lords of the universe; these are the three deities and these are the three Guṇas. They are paired with one another; they are dependent on one another; they are not separated even for a moment from one another and they do not give up each other. The four faced god, Lord Brahmā, who is prior even to the world, engages himself in the work of creation depending upon the Rajaōguna.20
II.B.1.7.11 CONCEPT OF NARA AND NARAYANA

Being asked by Krauṣṭhikī, here Mārkaṇḍeya explained in detail how first creator Lord Brahmā, the Prajāpati, created the subjects.

Mārkaṇḍeya answering to Krauṣṭhikī describes how the eternal maker of the world i.e Brahmā created the entire universe with the movables and immovables. At the completion, of the time period named ‘Padma’, Preponderant with Sattvaguṇa Brahmā woke up from the sleep after the passage of the night and saw the entire world to be empty²¹.

पाद्याब्लासनसमयं निशास्मुनोच्छितः प्रभुः।
सत्त्वोत्तिस्तादा ब्रह्मा शून्यं लोकमवेशत॥²²

People recite these verses towards Nārāyaṇa, who is the form of Brahmā, god of the universe. Water is ‘Nara’ - this is what has been said and water in the Progeny of Nara. Since He sleeps in it He is known as ‘Nārāyaṇa’.

At that time learning that earth to be settled inside that water, He through reflection desired to save it. Just as in Previous Kalpas He assumed other forms like those of fish tortoise etc. In a similar manner He assumed the body of a boar. The Lord who can reach everywhere and exist everywhere is made of Vēdas and sacrifices. He took the form of divine Vēdas and sacrifices and entered into the water. The Lord of the universe raised the earth from Pātāla and set it free from the water.

II.B.1.7.12 MOUNTAINS AND THEIR ORIGIN

The Siddhās residing in Janaloka contemplated upon him. Like a huge boat the earth floated in that ocean but it did not sink owing to the magnitude of its size. Then He made the earth even and created mountains in that Earth. In the earlier creation, the creation was burnt by the world-destroying fire named ‘Saṃvartaka’. The mountains present on
Earth at that time were also shattered by that fire. The rocks were immersed in that one ocean and by air the water united. Wherever they got fired these came into existence as a mountain. Then He divided the earth, decorated with seven islands. Like before He formulated the four Lōkas namely Bhūlōka etc. Just as in previous Kalpas He thought about the subject of creation.

II.B.1.7.13 CREATION OF PLANETS, TREES, CATTELS IN CONNECTION TO FIVE FOLD IGNORANCES

From it came into existence Tamas, Mōha, Mahāmōha, Tāmisra and Andhatāmisra which were devoid of intellect and filled with Tamas, These five fold ignorance came into existence from the Supreme soul\textsuperscript{23}.

अबुद्धिपूर्वकस्तत्समात् प्रादुर्भूतस्तमोमयः।
तमोमोहोऽहमोहस्तमास्यो भवस्थिस्तिज्ञत।\textsuperscript{24}

When He was meditating upon the creation then without consciousness, the five become established. It was devoid of light externally and internally. It was covered and consisted of trees, plants etc. The vegetation is said to be Primary, therefore it is known as ‘Mukhya sarga’. Finding this creation incapable, He thought of an alternative again. When He meditated on the other creation the ‘Tiryakṣrōta’ came into existence. Since their activities are carried out horizontally they are known as Tiryakṣrōtas. Cattle etc are well known as Tiryakṣrōtas. Cattle etc are well known to belong in this category, chiefly possess Tamas and are unintelligent. They followed the wrong paths, considered the ignorance as knowledge, egotistic, self-conceited and were of twenty eight kinds. They are all illuminated inside, but they cover up one another.
Finding this (creation) also to be incapable He meditated and another creation came into existence. The Ürdhvasrōta are the third and is Sāttvika. Its life stream travels upwards. They possess a lot of happiness and affection, uncovered both externally and internally and they came into existence from upward stream of life. Being a satisfied soul, He remembered the third as ‘Dēvasarga’. When this creation came into existence Brahmā became pleased.

He then meditated upon another creation which should be capable and best. Then He meditated and as He meditated upon truth, at that time the Arvākasrōta which are capable, came forth from the Avyakta. Since the stream of life in them move downwards they are Arvāksrōta. They have abundance of light and are preponderant with Tamas and Rajas. Because of that they experience lot of suffering and engaged in action repeatedly. They possess light externally and internally and are the form of capable mankind.

The fifth is the Anugraha creation which is divided into four namely. Viparyaya, Siddhi, Śānti and Tuṣṭi. The product of this creation which ranks sixth has the knowledge of past and the present.

The creation in which the beings are capable of understanding the past and present is said to be the sixth creation. They are capable of grasping, all of them were keen on division, they were impulsive and were devoid of virtues. They are known as Bhūtās.

That which is created by Brahmā first should be known as Mahat. The second of (creations) of Tanmātrās are said as ‘Bhūtasarga’. The third creation of Vikāras (modifications) is said to be Aindriyaka creation. In this manner the Prākṛta creation came forth consisting of intelligence.

The Mukhya creation is the fourth and the immovable are known as ‘Mukhyas’. The Tiryakyōni are said as ‘Tiryaksrōtas’ which are the fifth
creation. The creation of the Gods, is the sixth creation comprising of ‘Urdhvasrōtas’. The seventh creation is that of the ‘Arvākasrōtas’ comprising of Mankind. The eighth creation is that of ‘Anugraha’ which of two types namely ‘Sāttvik’ and ‘Tāmasik’. These five (last) creation are known as ‘Vaikṛtasargas’ and the Prākṛtasarga are three (first three). The ninth creation is known as ‘Kaumāra’ which is both Prākṛta and Vaikṛta. These are said to be the nine creations of Prajāpatii. These Prākṛta and Vaikṛta creations are the root cause of the universe created by the Lord of the universe\textsuperscript{25}. 
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24. Markandeya-I, Chapter- 39, Sloka No- 15, Page Number- 411
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II.B.2 BRAHMAPURĀṆAM

II.B.2.1 DESCRIPTION OF NAIMIṢĀRAṆYA

In the Naimiṣa forest the sages asked different questions regarding the creation of the universe to Sūta. They are: how, in the past, did this entire world of mobiles and immobiles along with the Suras, Asuras, Gandharvas, Yakṣas, Rākṣasas and Serpents get created. The sages said that they were interested in listening to Sūta on how the entire universe was created and how it will be? From where did this universe and from where did this mobile and immobile get (created)? Where did it get merged and where will it get dissolved?¹

Lōmaharṣaṇa said that He would now restate exactly the description of unborn Brahmā on being questioned by best sages like Dakṣa and others.

II.B.2.2 UNIVERSE FROM PRADHĀNA

The Pradhāna is the unmanifest, the cause, the eternal and is of the nature of sat and Asat. The Puruṣa, who is the Lord, fabricated the universe from it. Sūta said that they should know him as the Brahmā of limitless luster. He is the creator of entire living beings.

He is the Nārāyaṇa, the last resort. The cosmic ego was born of Mahat, the gross elements were born from Ahaṅkāra. Different kinds of beings were born of those elements. This is the everlasting creation.

II.B.2.3 CREATION FROM BRAHMĀ

After that the self-born Lord desirous of creating different kinds of subjects created the water only at the beginning. In that He deposited vigour. The water is known as ‘Nara’ since the water is progeny of ‘Nara’.

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Since water formed his residing place at the beginning, He is known as 'Nārāyaṇa'.

The one lying in the waters within it became golden-hued. There Brahmā is self-born hence named 'Svayambhū', this is what we have heard of. The golden hued Lord spent a year. Then at the end of it He divided into two heaven and earth. In between the two halves the Lord formed the sky. He gave the earth floating in water into ten-fold quarters. There He created time, mind, speech, love, anger and then delight. Desirous of creating the Prajāpatis, the Lord fabricated creation of that very same forms. He created the seven mind-born sons of great luster namely - Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu and Vaśiṣṭha. They are fixed as seven Brahmās in the Purāṇas. These seven born from Brahmā are indeed the forms of Nārāyaṇa. After that firstly Brahmā created Rudra out of anger. He created the Lord Sanatkumāra who was foremost of the earlier ones. All the subjects and the Rudras were born of these seven. Both Skanda and Sanatkumāra, concising their lustre, stayed there. From them were born seven divine genealogies comprising of the groups of Dēvas. This great lineage comprised of subjects performing actions and it was decorated with great seers. At the beginning, He created lightening, thunderbolt, clouds, reddish rainbows, birds and Parjanya. In order to accomplish the sacrifice He composed Ṛk, Yajur and Sāma. He then created Sādhyas, Dēvas who always followed it. The beings, great and small, were born of his body. The created subjects did not develop in spite of creation of wide group of subjects by the Prajāpati. Then He divided himself into two halves. One half became a man while the other half became a woman. He created different kinds of subjects in that woman. By virtue of his glory remains pervading both the heaven the earth. Lord Viṣṇu created the Viraṭ and
the Virāṭ created the Puruṣa. The Puruṣa should be known as Manu. His Manvantara has been said. This is said to be the second Manvantara of Mānasā (mind-born). That Lord Vairājapuruṣa fabricated the creation of subjects. The subjects of that Nārāyaṇa’s creation was also wombless².

II.B.2.4 GENERAL INTRO TO INVOLUTION

Vyāsa said that the dissolution of the entire beings is considered to be of three types Naimittika, Prākṛtika and Ātyantika. The Brahmā dissolution that occurs at the end of the Kalpa is the Naimittika Pralaya. Liberation is said as Ātyantika and the one which takes place at the completion of two Parārdhās is known as Prākṛtika dissolution³.

The sages said Vyāsa to explain the number of Parārdha, the twice of which would make one realize, the Prākṛta Pralaya. Each one of the digits is considered ten times as much in value as the proceeding one on the right. Therefore at the eighteenth place it is called Parārdha⁴.

At the end of the thousand cycles of the four Yugas the surface of the earth gets diminished and there will be a severe drought lasting for a period of one hundred years⁵.

Then most of the earthly things, that are feeble-strengthed, get tormented and destroyed. After that, the indelible Lord Kṛṣṇa in the form of Rudra makes efforts to bring about annihilation of the entire subjects. Then Lord Viṣṇu stationed in the seven rays drinks up the water
left. Then the Lord, by drinking up the waters in all the beings and elements, dries up the entire earth’s surface. He absorbs all the waters in the oceans, rivers, mountains, springs and also in the Pātāla. Due to absence of water everywhere, the sun grew larger having consumed those waters and became seven suns with thousand rays. Then those seven suns blazes up and down and burns down the surface of all the three worlds including the Pātāla totally. On being burnt by those blazing suns the three burnt worlds with mountains, oceans became dry. Then, since the trees, water and the entire three worlds were burnt down, the earth appeared as if it were the back of an tortise. After that, Lord Hara, the annihilator of the created beings assumes the form of Kālāgni and burns down the Pātāla by the heat of the breath of the Śeṣa serpent ⁸.

ततः कालाग्रिहस्त्रो भूतसम्भरो हरः।
शोषाहि भ्राससन्तापात्यातालस्व दश्यायः। ⁹

The entire Pātāla was burnt down by that huge fire. It then burns the entire earth’s surface. After that it burns the complete Bhuva and Svarga Lōkas. The garland of flames were whirling, curling and circling there itself. At that time the entire three worlds seemed like a frying pan. It was enveloped by groups of flames which were whirling. At that time the residents lose power. The residents of the two Lōkas, being scorched by the flames, move on to the Maharloka. There also, on being highly scorched by the heat, ten fold times more powerful, they moved to the Janalōka. After burning the entire world, the Rudra formed ‘Janārdana’ created clouds from the breath of his mouth. After that, there arose in the sky the terrible ‘Saṃvartaka clouds’ as large as group of elephants producing noises having lightening ¹⁰.

उत्तिनिति तदा व्योमि धोषा: संवर्तको घना:।। ¹¹
Those clouds, which are huge in body and loud in sound, fill up the skies. They showered extremely terrifying rain, due to which the fire spread over the three Lōkas get subdued. Even after putting down the fire, they continue to shower down for a period of one hundred years flooding the entire world\(^\text{12}\).

\text{नष्ठे चाश्रौ शतं तेठपिवर्षाणामधिकं धान।}
\text{प्रवाहायतो जयति दर्षयति मुनिसत्तम।} \text{\textsuperscript{13}}

After flooding the entire world, it floods the Bhuvar Lōka and the higher region of heaven. As the entire world gets enveloped in darkness and as the mobile and immobile beings get destroyed, those great clouds shower for more than a hundred years\(^\text{14}\).

\text{अन्धकारीकृते लोके नष्ठे स्थायरजन्मे।}
\text{वर्षन्ति तेमहमेधपर्वर्षाणामधिकं शतम्।} \text{\textsuperscript{15}}

\section*{II.B.2.5 Division of Time}

Twofold Parārdha is considered as Prakṛta dissolution. At the time everything with the manifested world dissolves into the Avyakta\(^\text{16}\).

\text{परार्धं द्विगुणं वर्तं प्राकृतं स लयो हि।}
\text{तदास्वयं खीलं वर्तं सहेती लयमेति वै।} \text{\textsuperscript{17}}

The Nimēṣa of human is said as Mātra and this Mātra is the basic unit of time. One Kāṣṭhā is of fifteen Nimēṣas while one Kalā is of thirty Kāṣṭhas. One Nāḍīkā comprises of fifteen Kalās. When time is calculated through the measurement of water it is equivalent to half of thirteen Palas. In accordance with the Māgadha calculation it is the time taken for the water to drip of a Jalaprasatha through four holes made by means of golden pulses placed four Anāgulas apart from one another. Two Nāḍīkās constitute one Muhūrtā. Thirty Muhūrtas make one day-night and thirty such day-nights constitute one month. Twelve months
constitute one year. Such an year is one day-night of Dēvatās. Three hundred sixty years constitute one year of the Dēvatās. Twelve thousand years of the Dēvatās are considered as four Yugas. One thousand cycles of these four Yugas is said to be one day of Brahmā. It is said to be a Kalpa wherein fourteen Manus pass by. At the end of it Brahmā’s Naimittika dissolution occurs.

The form of that dissolution is extremely terrible. Vyāsa then said that He would describe it which will be followed by the description of Prakṛta dissolution.

II.B.2.6 DISSOLUTION

II.B.2.6.1 PRĀKRṬALAYANIRŪPĀṆAM

From the abode of the seven Rṣis to the complete three Lōkas, it became a single vast expanse of water. After that the air from Viṣṇu’s breath destroyed those clouds and flows on for a period of more than one hundred years. Then that Lord who is the very form of all the living beings, incomprehensible, creator of all the living beings, the one without beginning and the primordial cause of this universe drinks up the complete air and abides in that single vast expanse of water by lying on the serpent-bed.
When that primordial creator Lord Hari, who assumes the form of Brahmā, remains lying, at that time the residents of Janalōka - Sanaka and others eulogize the Lord. The residents of Brahmālōka, who are desirous of liberation, also meditated upon him. The Supreme Lord, then abiding in the divine yogic slumber consisting of Māyā of the soul, contemplates upon his own soul of Vāsudēva form. This is named as Naimitikka dissolution²². When He, the soul of all, wakes up, the universe is active. When that Acyuta lies down on the bed of illusion, this entire universe falls asleep i.e. it disappears²³.

आत्मायायायर्थीं दिव्यं योगिनिद्रा समास्थितः।
आत्मानं वासुदेवायं चित्तयत्यममेश्वरः।।
एष नैमित्तिको नाम विषेण: प्रतिसाधः।
निमित्तं तत्र यस्यं त्रिवृक्षोपस्थरं हरिः।।
यदा जागृति सर्वात्मा स तदा चेष्ठं जगतः।
निमील्यं तददिक्षितो मायाश्यायाश्च च चयुः।।²⁴

A thousand cycles of four Yugas constitutes a day of lotus-born Brahmā. When the universe becomes a single vast expanse of water, a period of equal duration (of day) is said to be His night. Then, when Brahmā wakes up at the end of the night, He creates again. It has been mentioned before that it is only Viṣṇu in the form of Brahmā²⁵.

तत: प्रकुष्टो रात्रयं पुन: सृष्टि करोत्यजः।
अहस्वरूपसुरूपिष्वाये व: कथितं पुरा।।²⁶

This is the annihilation at the end of the Kalpa, the intermediate annihilation and the Naimitikka dissolution.

The description the Prakṛta dissolution follows. Due to the absence of rain, fire etc as the entire Lōkas and the complete Pātālas get destroyed, the Vikāras like Mahat etc gets dissolved. At that time due to the desire of Kṛṣṇa, the Prakṛta dissolution occurs wherein the waters
destroys the smell and other attributes of the earth by absorbing them. Devoid of smell, that earth becomes prepared for dissolution. When the Gandhatanmātra of the earth gets destroyed, the earth gets transformed into water. The water flowed speedily evolving great noise and filled up the entire universe. Only the waters with waves were found all-over in entire three worlds. The attribute of water is also drunk by the fire. When the Rasatanmātra gets destroyed, extremely hot water also gets destroyed. Then the waters with taste as that of nectar attains the form of fire. When the water is transformed into that state of fire and covered by the fiery-element from all sides, then the fire spreads all-over and consumes up the waters. At that time it slowly fills up the entire universe. When the flames spread above, below and the sides, then the air consumes the highly lustrous color of the fire. When the fire gets dissolved the Rūpatanmātra of the fire also gets destroyed, then every thing assumes the form of wind. The fire element gets subdued and the great air begins to flow shaking violently. When the splendor is dissolved in the air, the world becomes devoid of light then the air begins to blow in the ten directions upwards and side wards. The attribute of air also ie the touch is absorbed by the ethers. Then the air subsides and the ether remains uncovered. That great alone which is devoid of form, taste, smell, touch and form becomes evident everywhere. It fills up every thing and being vast it is manifested. The ether, characterized by the attribute of sound, remains enveloping everything. Then, the sound attribute of the ether is also absorbed by the Ahaṅkāra (ego). The elements and the Indriyas, together, unite with the Bhūtādi. It is said that this Bhūtādi is of the nature of ‘Abhimāna’ and it is Tāmasa. The radiant great Buddhi consumes the Bhūtādi. Urvī, Mahābuddhi, Mahan, the internal portion of the universe, external of the
universe, those region along the border and the Prakṛti - all these constitutes the seven ‘Mahābuddhi’.

At the time of dissolution they enter into one another. The entire cosmic egg gets merged in the water by which it is enveloped. 27

प्रत्यहेरस्तु ता: सर्वा: प्रविशिष्टं परस्परम्।

वेणेदमाधृतं सर्ववंमण्डलम्यु प्रलीयते॥ ॥ 28

The water envelops the seven worlds with the seven islands, oceans and mountains and it is drunk by the fire. The fire merges with the air and the air with the ether. The ether is consumed by Bhūtādi and the Bhūtādi in turn is consumed by Mahat. The Mahat and others are consumed by Prakṛti. Its names are Hētu, Pradhāna, Param Kāraṇam (great cause). This Prakṛti is of manifest and unmanifest formed. Its manifested form merges into the unmanifested form. That which is one, pure, imperishable, eternal and omnipresent is also the part of the Supreme Soul which is identical with the living beings. It is here that all the imaginations of names, classes etc come to an end. 29

प्रोच्यते प्रकृतिहेतु: प्राधमां कारणं परस्परम्।

इत्येवं प्रकृतिः सर्वं व्यक्तस्य-व्यक्तस्यवस्तुः।

व्यक्तस्य-स्वपनम्यक्तके तत्स्यं विश्राप: प्रलीयते।

एक: शुद्धोर्क्षरो नित्य: सर्वव्यपायं तथा पुनः॥ ॥

सोस्यप्रेशः सर्ववृतस्य हिन्दुद्र: परमात्मन:।

नस्यावते सर्वं मनापि नामजात्यानिकल्यना:॥ ॥ 30

It is of the pure form of existence. It is worthy of being known and is of the very nature of knowledge. It is Brahman, the highest abode, Supreme Soul, the Supreme Lord and the Lord Viṣṇu, when dissolved in whom this world does not come back. The Prakṛti whose manifested and unmanifested forms had been explained and Puruṣa both merge with the Supreme Soul. The Supreme Soul is the very foundation and Supreme
Lord of everything. In the Vēdas and Vēdānta’s He is sung with name of Viṣṇu. He is both manifested and unmanifested. He is the indeclinable Puruṣa.


dharmakīrṇā tattvāntāntasaṃ padātā: sva kālayate

He is the Supreme Soul and the universal soul Hari who assumes the form of universe. Prakṛti which is of manifest and unmanifest forms, merges into him. Puruṣa also merges into that undeveloped soul.

parātmanā c adhokṣajādhi rūpushwā dīrha

dharmakīrṇā tattvāntāntasaṃ padātā: sva kālayate

The time period of two Parārdhas that has been mentioned is considered to be the day time of Viṣṇu. When Prakṛti merges into the manifest and when Prakṛti and Puruṣa remain established there, then it is night of that duration. The everlasting Supreme Soul has neither day nor night. But it is said so figuratively. This is the description of Prakṛta dissolution.

II.B.2.6.2 ĀTYANTIKALAYANIRŪPAṆAM

Vyāsa giving a detailed picture of Ātyantika dissolution explains that when the learned one know the three kinds of sufferings namely Ādhyātmik etc, they develop knowledge and Vairāgya (detachment). Due to this they attain Ātyantika dissolution.

ādhyātmikadāt bhūvidā jñātva tapasvā vādā

uttarātmanvairāghya: prāpraśyāvātmaśākta d ādhyātma

The ‘Adhyatik’ (organic) suffering is of two types - the physical and mental.

ādhyātmikadāt bhūvidā jñātva tapasvā vādā

The sufferings caused to men due to animals, birds, men, evil, spirits, serpents, ogres, reptiles and other beings is the ‘Ādhibhautika’.
The sufferings caused due to coldness, heat, wind, rain, water, lightening etc is called 'Ādhidaivika'\textsuperscript{37}.
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II.B.3 BRAHMAVAIVARTAPURĀṆAM

II.B.3.1 MAHĀVIŚṆU - THE ETERNAL PART OF ŚRĪKRŚṆA

There was a discharge of semen in Śrī Kṛṣṇa due to the arrow of the Kāma. In the gathering of Dēvas, feeling shameful, He put it in the waters. At the end of a thousand years, it appeared in the form of an egg. From it the great Viraṭ was produced, who is the very foundation of the entire universe.¹

सहस्रवसित्रान्ते तत्तुमभरपं बभुव ह।
ततो महान् विराण् जते विन्ध्योपाध्यर एव स:।।²

On whose pore of the hair of the body, a world is well established. He is grosser than the grossest and there is no other bigger than him. He is the sixteenth part of the Supreme Soul Śrī Kṛṣṇa.³

स एव योहाराशोधि कृपायथ परमात्म:।
महाविश्व: स विक्रेष: सर्वाधि: सनातन:।।⁴

He should be known as ‘Mahāviśṇu’ who is eternal and the very foundation of all.

II.B.3.2 MĒDINĪ AND VASUNDHARĀ - THE FOUNDATION OF UNIVERSE

Similar to a lotus in the water, He remains lying in the great ocean. Two Daityyas were produced from the secretion of his ears. Those Daityyas arose from the water and desired to kill Brahmā, but Lord Nārāyaṇa killed them by means of his hinder part. And from their marrow the earth was constructed. Due to this, it is called ‘Medinī’. The entire universe is based on it and that Devī is ‘Vasundhara’.⁵
II.B.3.3 SRŚṬIPEKĀRĀVARṆANAM

Sauti said that in the primordial creation of all, those cows, gopas and gōpikas are present in the assumed form and at the time of dissolution they get established in Śrī Kṛṣṇa. In the primordial creation of all, Nārāyaṇa and Mahēśvara are present.

At the time of dissolution also these two and Prakṛti are present in the manifested form. Kalpa is differentiated into three as Brahmā, Varāha and Padma. Just as Satya, Trētā, Dvāpara and Kali- these four Yugas are been said in order, same is the case with kalpas also. It is said that three hundred and sixty Yugas constitute one ‘Divya Yuga’. Seventy one such divine Yugas constitute one Manvantara and when fourteen Manus pass-by it is said to be one day of Brahmā. At the lapse of such three hundred and sixty days one year of Brahmā gets completed⁶

\[
\text{व्राह्मायारहरपाणाश कल्पाश्र त्रिविम्वा मुने।}
\]
\[
\text{यथा युगानि चत्वारि क्रमेण कथितानि च।।}
\]
\[
\text{सत्य त्रे त्रि द्वारां च कल्पक्षति चतुर्गमः।}
\]
\[
\text{विशालेष्व शतयथकेन्द्रियंक्यं स्मृतम्।।}
\]
\[
\text{मन्वतरं तु दियाणां युगानमेकसाति।।}
\]
\[
\text{चतुर्दशेषु मन्वु गतेषु ब्रह्मणो दिनम्।।}
\]

The life span of Brahmā is determined to be of such one hundred and eighty years. This time period is the complete life time of Brahmā constitutes one Nimēṣa of Supreme-Soul Śrī Kṛṣṇa. Those acquainted with time have determined Kalpa by life-span of Brahmā. Saṃvarta etc small-small Kalpas are many. Mārkaṇḍēya is said to live for seven kalpas. But that Kalpa is said to be equal to one day of Brahmā only. Therefore, in seven days of Brahmā, the life of sage (Mārkaṇḍēya) gets completed. Brahmā, Varāha and Pādma - these are the three kalpas and the kind of creations in it are explained.
In the Brahmā Kalpa, the creator fabricated the earth from the marrow of two Daityas named Madhu & Kaitab and by the will of Lord Kṛṣṇa performed creation. In the Varāha Kalpa, the earth which was submerged in the water were lifted with great efforts by the Varāha-formed Lord Viṣṇu and the creation was performed. Then in the Padma-Kalpa the creator made creation on the navel-lotus of Lord Viṣṇu. In it the three worlds were until the end of the Brahmā-lōka and the three eternal Lōkas were not present.

Thus while defining creation the enumeration of time has also been undertaken.

II.B.3.4 SRŚṬIPRAKARAŅAM

Brahmā, after having fabricated this universe, deposited the manly essence in the extremely beautiful women Śāvitrī just as a passionate lover does to his beloved. Then Śāvitrī beared that essence for a divine hundered years and gave birth to the four pleasing Vēdas. Along with the collection of Śastras like Nyāya, Vyākaraṇa etc, thirty six extremely pleasing Rāginīs were also produced. Then six beautiful ragas along with different kinds of talas were produced. Satya, Trēta, Dvāpara and the quarrel-loving Kali were also given birth to by Śāvitrī. Apart from all these that Śāvitrī Devī produced year, months, season, thiti and Kṣaṇa etc and also day, night, week, Sandhyā and early morning. She also gave birth to the army of Puṣṭi-Dēvas, Mēgha, Vijayā, Jayā, the six Kṛttikā, yog and the Karaṇas. The beloved of Kārtikēya, Satī, Mahāṣaṣṭi Dēvasēna-who is prime among the mothers and the beloved of the children - all these were created by Śāvitrī.

The three Kalpas of Brahmā, Pādma and Varāha, the four dissolution periods of Nitya, Naimittika, Dviparārdha and Prākṛta, death-daughter
and all kinds of diseases were produced by Sāvitrī and breast-fed by her. Then, from the rear side of Brahmā the ‘Adharma’ and from his left side the highly desirous ‘Alakshmi’ were produced. From his navel region was produced the master of the craftsmen, Viśvakarma and the great group of eight Vasus who were highly powerful and extremely mighty.

After that four sons were born of Brahmā’s mind. All these four were in a five-year old stage and radiant by the Brahmatejas. Of them the first was Sanaka, the second was Sanandana, the third was Sanātana and fourth was Lord Sanatkumāra who was best among the intellectuals.

Then from his face a son was born who was as radiant as the gold and holding a divine form. He was extremely beautiful, youthful and was produced along with a women. He is the seed-format of the Kṣatriyas and his name was Svāyambhuvalamanu. His women was as grandeur as lotus, youthful and named as Satarūpā. Manu, along with his wife remained there abiding by the orders of Brahmā. After that, Brahmā, feeling extremely happy, asked those highly fortunate sons to carry on creation. They said that they would not perform creation and went on to perform penance devoted to Krṣṇa. Due to this, Brahmā became extremely angry. From the forehead of that furious Brahmā, who was radiant due to Brahmatejas eleven Rudras emerged. Of those eleven Rudras there was one ‘Kālāgni Rudra’ who caused destruction. In the entire universe, it is said to be the one Tamas. Brahmā himself was Rajas, while Viṣṇu and Śiva were sattvik. The master of the Supreme Goloka Śrī Krṣṇa is attribute-less and beyond Prakṛti.

अविभूता लल्लटाय रुद्रा एकादश प्रभो।
कालागिरुद्रं सहता सेवकेक: प्रकृतितय:।
सर्वेषार्थविविश्वानां स तामसे इति स्मृत:।
राजस्क्ष्व स्वयं ब्रह्मा शिवो विविश्व साच्चिको।।

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Those people who say that Śiva is Tama are highly ignorant and foolish. Lord Sadāśiva is pure as well as the nature of Sattva.

He is the foremost of the Vaiṣṇavas. Rudra is called by the following names in Vēdas-Mahan, Mahātmā, Matimān, Bhīṣaṇa, Piṅgalākṣa, Bhayaṅkara, Ritudvaj, Īrdhvākēśa, Aruci and Śucī.

From the right ear Pulastya, from the left ear Pulaha, from the right eyes Atri, from the left eye Kratu himself, from the nostril Arni, from the face Aṅgīras, from the left side Ruci and Bhṛgu, from the right side Dakṣa, from the shadow sage Kardama, from the navel Paṅcaśikha, from the chest Vodu, from the neck region Nārada, from the shoulder region Marīcī, from the throat Apanthratma, from the tongue Vaśiṣṭha, from the lips Pracēta, from the left abdomen. Haṃsa and from the right abdomen Yati himself were produced. Brahmā ordered his sons for the fabrication of creation.

II.B.3.5 BRAHMAṆIRŪPAṆAM

Nārada asked Lord Mahādēva whether the Prakṛti was separate from Brahman or a very form of Brahman itself? Nārada further asked what was the characteristics of Prakṛti in the Vēdas; in creation which one among Brahman and Prakṛti was chief and also who is the best of these two?

Lord Mahādēva replied that when the world gets destroyed (at dissolution), the Supreme Brahman alone remains. The entire world of mobiles and immobiles gets merged into it.

एकमेव परं भ्रम शेषं वल्लभवश्च विश्रामे।

ब्रह्म प्रह्लिपालेक्षेत्र जायेदन्ताचर्मम्।

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That Supreme Brahman is light-formed, auspicious and tantamount in radiance to a crore suns of noon summer. The Yāgīs call it the eternal Supreme Brahman and meditate upon that all-auspicious form of truth, day and night. It is devoid of any desire and form; the Supreme soul, the Lord, free, the cause of all the causes and the one which acts on its own will. It is of the form of Supreme bliss, the cause of Supreme bliss, the excellent primordial Puruṣa, the one which is devoid of Guṇa and the one which is beyond Prakṛti

परमानन्दरूपं च परमानन्दकारणम्।
परं प्रधानं पुरुषं निर्गुणं प्रकृति: परम्।।
तत्रेव लोका प्रकृति: सर्वविज्ञायमुरुपिणी।
यथायो दाहिका शक्ति: प्रभा सूर्ये यथा मुने।।

At the time of dissolution, the Prakṛti, which is the seed-format of all, gets merged into it. Just as the burning capacity in the fire, radiance in the sun and whiteness in the milk, remains merged in it. Just as sound in the sky and smell in the earth are always present, similarly the attribute-less Prakṛti is placed in the attribute-less Brahman.

तथा हि निर्गुणं ब्रह्म निर्गुणां प्रकृतिस्तथा।
सृष्टिमुक्तेन तद्वर्धमं चार्येन पुरुषं: स्वप्नं:।।

When that Brahman becomes ready to perform creation, then from its own part it becomes Puruṣa. It is said as Saguṇa, Prakrit and Viṣayī. In it, the Supreme Prakṛti resides as a reflected image. Just as a potter is always capable to make a pot with sand, even so that Brahman is capable of performing the entire creation through Prakṛti.

यथा मुदा कुलङ्कश्च घटं कर्तुष्क्षमः सदाः।
तथा प्रकृत्या तद्भवं सृष्टि सर्वं क्षमं मुने।।

Similar to the manner in which a goldsmith is capable of fabricating ear-rings with gold, the Īśvara is also capable of fabricating creation with
Prakṛti. Neither the clay made by the potter nor the gold created by the goldsmith are eternal. The Supreme Brahman is eternal and that Prakṛti is also eternal—this has been said. Some intellectuals say that their importance are equal.


भ्रमण तत्त्वम् ब्रह्म नित्या च प्रकृति: समृता।

इत्य: समं च प्राधान्यमिति केचिददत्ति हि।

The potter and goldsmith are not capable of bringing the clay and gold while the clay and the gold are also not capable of bringing the potter and the goldsmith. Due to this that Brahman is superior to Prakṛti this is the opinion of some scholars. Their eternity is for sure. Some intellectuals say that Brahman itself to be Prakṛti and ‘Pumān’. Some intellectual people say that the Prakṛti is different from the Brahman. That Brahman is the Supreme abode and the cause of all the causes. A few characteristics of that Brahman in the Śrīti are: the Brahman is the Ātmā, unconnected one, the witness form, the all pervading and also the primordial cause of all - these have been mentioned in the Vēdas. The Prakṛti which is the seed-format of everything, is the Śakti of that Brahman and since Brahman has it as its power, this is the definition of Prakṛti. That Brahman is in the form of Tējas which is always meditated upon by the Yōgis.

केचिददत्ति तदुद्भवः स्वयं च प्रकृति: पुमान्।

ब्रह्मातिरिक्तप्रकृतिवदन्तीति च केचन।

तदुद्भवं परमं धाम सर्वकारणकारणम्।

तदुद्भवसङ्क्रां ब्रह्मातिरिक्तकिनिश्चयासं श्रुतम्।

ब्रह्म चांसत्मा च सर्वश्च निहितं साक्षिस्तुष्पिच।

सर्ववास्यापी च सवांदि लक्षणं च शुतो श्रुतम्।

तृद्भवं शक्ति: प्रकृति: सर्ववीजस्वरूपिणी।

यतस्तस्यसक्तिमदुद्भवं चेदं प्रकृतिलक्षणं।

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21. Brahmavaivarta, Chapter- 28, Sloka No- 30, Page Number- 159
22. Brahmavaivarta, Chapter- 28, Sloka No- 31-37, Page Number- 159
23. Brahmavaivarta, Chapter- 28, Sloka No- 33-36, Page Number- 159
II.B.4. BHAVIŠYAPURĀṆAM

II.B.4.1 DESCRIPTION OF CREATION

At first this world was filled with Tamas i.e. it was completely dark and had no characteristics. In this way it was unworthy of any special form and undebateable and seemed as if it were in a slumber.

जगदासीत्युर तात तमोभूतमुक्षणम्।
अविज्ञातकु ज्रे च प्रसुसभित्व सर्वेः॥१

After that the imperceptible Lord Īśa manifested the gross elements and that possessor of effective energy arised destroying the darkness. This Lord is beyond the senses, incomprehensible, subtle, imperceptible, everlasting, is present in all the beings, imaginable, arised on His own².

योऽसावतीन्द्रियोद्घातः सुक्ष्मोद्वक्तः समातनः।
सर्वभूतायोऽविन्यः स एष स्वयंमुक्तः॥३

The one who is in this world as twenty-six (principle), who is also the best of the Puruṣas and the sun - He is said to be the Supreme Brahman. Desiring to create He meditated upon various kinds of subjects and created form his body the water first and deposited his energy into it from where the gods, demons and humans came into existence⁴.

सोऽभिध्वय स्त्रीरात्वात्सःसुर्वविभा: प्रजा:॥
अष्ट एव ससन्तानो तासु बीम्यमिवासुमत॥⁵

This energy are named as Bhuja, Śukra, Rēta, Ugra and Vīrya by Svayambhu. That cosmic egg of the Lord came forth shining brilliantly wherein the Brahmā, Grand sire of the entire world, was born on his own. The Supreme Pitāmaha is the oldest of all the Dēvas and is four faced. He is called by the synonyms of Kṣṇetraṇa, Puruṣa, Vēdhā,
Śambhu and Nārāyaṇa. The wise men always call him as the lotus-born Brahmā. Water is called ‘Nara’ and the water is the progeny of Nara⁶.

आपो नारा इति प्रोक्ता आपो वै नरसून्यः।¹

Since He resorted to water i.e. as the water was his residing place, He is known as Nārāyaṇana. The poets have designated him ‘Aram’ for sake of quickness.

ता वदस्यायनं पूर्वं तेन नारायणः स्मृतः।⁸

II.B.4.2 THE COSMIC EGG

For that reason they are ‘Naras’. Its cause is the Avyakta, which is eternal, and the forms of real and the unreal. That Puruṣa created by it is known in this world as ‘Brahmā’. In this manner that Lord ascertained that “you are that in the egg” and established in meditation, split the cosmic egg into two. With the half of the eggshell He fabricated the heaven and the earth. Then He created the intermediate spaces, eight directions and created the place of Varuṇa as well⁹. From all the sides for the entire beings of the world. The Mahat rose up. From the Mahat principle the Ahaṅkāra evolved and from this Ahaṅkāra the three Guṇas evolved. These Triguṇas are highly subtle and can be reached only by Buddhhi. These were the cause of the gross elements. It is because of them that the five indriyas are perceived slowly. In that manner those six of unlimited splendor have subtle parts. The Lord entering into the Ātmas fabricated the entire beings in accordance with their fate¹⁰.

सीतन्वेश्यामात्रात्रु सराजन्मगच्छविभुः।
भूतानि निर्ममे तत्त सर्वाणि विभिन्धमृविक्षम्॥¹¹

These six are dependent on that form which possesses the subtle parts. For this reason the learned ones call his forms as ‘Śarīra’. After that the great beings enter into the Lord. Along with the Karma the Guṇas
and virtues also enter. From the subtle formed Mātras of those seven great lustrous persons the unmanifested and from the unmanifested the two fold came into existence. This entire universe is pervaded by Bhūtādi and Mahat. From that also these are only five Puruṣas. In this manner scholars desire for a Supreme creation.

Other learned ones also say the following: this Ātmā which is Supreme, creates body at the outset of the Kalpa and procreates. It is desirous of creating various kinds of subjects. The soul created by it enters the Pradhāna. Consequently the Pradhāna gets agitated and then creates manifold forms. From that the Mahat is produced and from it Mahat Bhūtādis are produced. Then the Butadis attain these extensive forms. From it came forth Hari, from Hari the Vrik and form Vrik came forth Budhas (Intelligence) and then every thing came forth from Budhas. They manifest very quickly. After that awakening of the Mātras took place. From that different sense organs came forth.

II.B.4.3 EXPANSION OF ELEMENTS

Then the expansion of the Bhūtas (elements) takes place. Firstly after having created the Ākāśa. The first, the second, the third, the fourth and the fifth were made further and further. After that the Lord Brahmā seated in lotus posture designated the names and duties for everything separately. At the beginning from the words of Vēda He fabricated separate habitation. He created the Dēvas with bodies who were produced from Karma. A group of celestial beings, Yajña and the everlasting secret Brahmā were given to their equals. For the accomplishment of the Yajña He yielded the one possessing the characteristic of Rk, Yajur and Sāma. He then made time, its division, planets and the seasons. Then He created the entire rivers, oceans,
mountains, equal and unequal, desire, anger, speech and passion. He who was desiring to create different kinds of subjects created dharma and adharma for the sake of discrimination of karma. The subjects created in this manner were fixed with a pair opposites like happiness-sorrow etc and are subjected to destruction as ‘Daśārdha’ (dissolution of the body into five elements) all these are produced by them in a regular order. In association with the actions performed in the previous birth their natures are made. Being created time and again He performs the same action. He attends to violence - non-violence, soft-cruel, righteousness - non-righteousness, truth and untruth repeatedly. The nature and actions of the beings in the previous creations comes forth exactly to the same beings in the forth coming creations on its own. In the new creation also the embodied ones take possession of their own actions.

II.B.4.4 CREATIONS FROM DIFFERENT PARTS OF BRAHMĀ

For the sake of the development of this world form the mouth, arms, thighs and feets came out the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively. From the four mouths were issued the four Vēdas. From the eastern mouth was issued the Rgveda Sāṃhitā along with the great soul Vaśiṣṭha. From the southern mouth came out Yajurveda with Yājñavalkya. From western was issued Sāmaveda Sāṃhitā along with the Rṣis Gautama. Atharvaveda came forth from Nothern mouth along with Śaunaka who was worshiped by the entire world. From the fifth mouth which is highly popular in the world, came out the Itihāsas and eighteen Purāṇas. The world revered Yama and other Smṛtis also evolved from it.

After that the Lord split his body into two. After having divided his body into two one half of it becomes male while the other half became
female. From that female form the Lord created the Virajā. After having meditated the one who was created was the Virāṭ Puruṣa himself. He performed penance as He was desirous of creating different subjects.

II.B.4.5 CREATION OF PRAJĀPATIS AND THEIR CREATIONS

Then He first created the ten Maharṣis who were the Lords of the subject (Prajāpatis). They were Nārada, Bṛgu, Pracēta, Kham, Pulaha, Kratu, Pulastya, Atri, Aṅgiras, Marīcī. Marīcī became the first Prajāpati. He and other extremely splendidous ones were created. He created Yakṣas, Rākṣasas, Piśācas, Gandharvas, Apsaras and Asuras. He further created humans, Piṭṛs, Sarpas, mountains and other different groups Kṣaṇaruci, group of Aśanis, Rohitēndradhanuṣa, Dūmakētu, Ulkanirvat, Jyōtiṣa, humans, Kinnaras, Matsya, Varāha and birds were created elephants, horses, cattles, animals, leopard, germs, insects, flying insets, leaches, Bugs, mosquitos and different kinds of immovable beings were created. In this manner the Lord Bhāskara created the three worlds.

II.B.4.6 CREATIONS OF ANIMALS AND PLANTS.

Elephants, Leopards, Cattles different kinds of animals, Pīsachas, humans, Rākṣasas are viviparous (Jarāyujas). Birds, serpents, crocodile, fishes and tortosise are egg- born of mosquitos, leeches, bugs some of these are Sthalajas (land-living), some are Audakas (water-born) and others are Svēdajas (sweat-born). These are other kinds of beings which are known as ‘Udbhijjas’. They are all immobile created beings and they spring from a seed. Herbs, which are annual plants which bear different kinds of fruits, which are devoid of flowers and those which bear fruits are known as Vanaspati. The trees are of two kinds. Some of the trees are such that they bear flowers while other trees are such which bear both
flowers and fruits. Shrubs, cluster of trees are of different types. In this manner the grass is also of different types. Those which sprout from seeds are tendrils and creepers. They who assume manifold forms due to Karma are enveloped by Tamas. Their internal conscious is associated with sadness and happiness. These many courses came forth. All these great souled ones, illuminated by that Lord Bhaskara, appear in this terrible world which is always in motion.

II.B.4.7 THE LORD AS THE CREATOR AND DESTROYER

In this manner the Supreme master of the universe having created all these, leaves every thing to the time and then disappears. When that Lord awakens then the world becomes active. When the peaceful Lord sleeps then the entire world falls asleep. As He sleeps the entire group of beings who are bound by their actions turn away from their action and their mind attains destruction.\textsuperscript{12}

\begin{quote}
एवर्ष सर्व सुखेरेद राजेन्द्रोक्षोकरुपे परम्।
तिरोभूतः स भूतात्मा कार्म कार्यन पीड़यन्।।
यदा स देवो जागरितः तदेक्षो चैहृते जगत्।।
यदा स्वप्नितः शान्तात्मा तदा सर्वः निमोलितः।।
तस्मिन्स्वप्नितः राजेन्द्र जन्तवः कर्मवनन्तमः।।
स्वकर्मभयो निवर्तते मन्नव ग्निमुक्तिः।।\textsuperscript{13}
\end{quote}

When in that great Ātmā everything dissolves simultaneously, then the souls of the entire beings sleeps happily. When depending upon the Tamōguṇa it abides for a long time along with the indriyas and does not perform any new actions, then it transgresses from the forms. It being itself entered into the movable and stationary seed. At that time being created it gives up the form. In this manner that indeclinable Lord in his awakened and sleeping state brings into life and perpetually destroys this
entire world. He at the outset of the Kalpa creates and annihilates at the end of the Kalpa. His day is named as Kalpānta.\textsuperscript{14}

एवं सं जाग्रत्स्वप्नाभ्यामिक सर्वं जगत्प्रभुः।
साक्षीवायति चाजस्वं प्रमापायति माध्यमः।
कल्पादशी सृजनेत ततं अन्ते कल्पय साहरेत।
दिनं तस्येह यतंत कल्पान्तसमिति कथये।\textsuperscript{15}

II.B.4.8 CALCULATION OF TIME PERIOD

The winking of the eyes for eighteen times is said to be one Kāśṭhā. One Kāla is of thirty Kāśṭhās and one Kṣaṇa is of thirty Kalās. Twelve Kṣaṇas constitutes one Muhūrta, Kṣaṇa is also said as ‘Muhūrta’. The intellectuals have mentioned that thirty Muhūrtas make one ‘Ahōrātra’ (day-night). Thirty Ahōrātras constitute one month while two months make a season. Three seasons constitutes one Ayana and two such Ayanas make a year. The sun splits this Ahōrātra into Mānuṣa and Daivika. In the day and night, the night time is meant for the sleep of those beings while the day time is meant for carrying out different activities. The day and night of Pitr is a month (of Humans) which is divided into Pakṣas. They carry out the activities during the Kṛṣṇapakṣa of the month, their day and sleep during the Śuklapakṣa of the month, their night. The day and night of the celestials is made up of one year (of manes). It is also further divided. The Uttarāyana of a year is the day of gods while the Dakṣiṇāyana, is their night. The duration of Brahmā’s day and night is as follows. It should be understood that of the Yugas one-one Yuga each constitutes the day and night of Brahmā orderly. It is said that four thousand years of Brahmā constitutes the Kṛtayuga. The same amount of hundred (four times hundred) constitutes the sandhya and the Sandhyāṁśas is also of same duration. The learned mention the Kṛta
Yuga to be constituted of three thousand years. Six hundred when differentiated together constitutes the Sandhyā and Sandhyāṃśa. It is said that Dvāparayuga is of two thousand years. Its Sandhyā and Sandhyāṃśa have four hundred years. The fourth age is said to have one thousand years where in the sandhaya and Sandhyāṃśa have two hundred years. The calculation of four Yugas have been thus mentioned. This enumeration, at the outset, has heen mentioned as the Caturyuga.

These twelve thousand constitute a Yuga of Dēvas. When a total of one thousand such Yugas of Dēvas lapses then it is one day of Brahmā. The duration of Brahmā's night is of the same duration as that of His day. It should be known that such a day and night constitutes one ‘Ahūrātra’ having slept until one Yuga He wakes up\textsuperscript{16}.

\begin{quote}
\texttt{नमः प्रजायो तावती रात्रिधर्यते।}
\texttt{एतत्सहस्राणां ब्रह्म पूण्यमहाकुडः।}
\texttt{रात्रिः तावतीमेव तेन्हरात्रिधर्यते जना।}
\texttt{ततोस्पृष्टां युगपर्यन्ते प्रसुः प्रतिवधयते।}\textsuperscript{17}
\end{quote}

That awakened Brahmā then creates the real-unreal formed mind. Being inspired by the desire of creation His mind begins to create. By that, the ether is created with the sound attribute. When the ethers underwent modification, then that air which is the bearer of all the smells, pure and powerful is produced. It is said to have the attribute of touch. Then from that modified air was produced the illumination which is the remover of darkness. This created brilliant fire which has the form as its attribute. When this also gets modified i.e. when it attains form then the water is created from it. These waters have the taste as its attribute. From these waters the earth with smell attribute is created. This is the order of creation since the very beginning. The twelve thousand Yugas of the gods mentioned when multiplied by seventy one constitutes
one Manvantara. In this manner there are innumerable Manvantaras and their creation and annihilation takes place. Then also in a Brahmā’s day, fourteen Manus are present.\(^{18}\)

\begin{center}
मन्यतराण्यसह्यानिः संहार एव च।
तथाप्रये सदा ब्रह्मे मनवस्तु चतुर्दश।। \(^{19}\)
\end{center}

Here there are six Manus of other race than the Svāyambhuva Manu. They were all great souls, highly splendorous and creators of their own subjects. Sāvarṇya, the five Bhautyas and Raucyas are the seven Manus of the future. All of them will preserve the mobile and immobile beings in their own times. The great-souled Brahmā’s day is of this type. At the end of it that Paramēśṭhin performs creation sportively.\(^{20}\)

\section*{II.B.4.9 ORIGIN OF BRAHMĀNDA AND ITS EXPANSION}

At the outset everything was filled with darkness and unknowable and without any characteristic. At that place was present a great Supreme cause ‘Rudra’:

\begin{center}
आसीत्मोमयं सर्वमप्रजातमलक्षणम्।
तत्र चैतर्महानासीदुः परमकारणम्। \(^{21}\)
\end{center}

The Lord collected himself by his own self and created the mind first followed by Ahaṅkāra. From the Ahaṅkāra He created the five gross elements. In this manner there are said to be eight Prakṛtis and sixteen Vikāras. Sound, touch, form, taste and smell, Prāṇa, Apāna, Samāna, Udāna and Vyāna are present. Sattva, Rajas and Tamas are said to be the Guṇas and they are three in number. From it the Bhagavat Brahmā and from it Viṣṇu were created. Brahmā and Viṣṇu were follied. After that Śambhu cameforth form the splendor. Lord Vāsudēva was without a body, without a cause and was wombless. Stupefying everybody He illusioned the universe with the splendor. Elsewhere there was nobody
and above it there was nothing. Both Brahmā and Viṣṇu manifested as Lord's son. In each and every Kalpa He creates the people and the universe. He annihilates the different kinds of beings completely. Seventy-two Yugas are said to constitute one Manvantara. One Kalpa is the completion of fourteen Manvantaras. Such a Kalpa is said to be a day of Brahmā and similarly a second Kalpa is the night of Brahmā. The months and years are of this kind. Eight hundred of these becomes a nimisha of Lord Viṣṇu. The life time of world with mobiles and immobiles in it and also of the fixed ones is a Nimēṣa. There are also seven Lōkas: Bhūlōka, Bhuvaloka, Svarloka, Janalōka, Tapoloka, Satyaloka and the seventh Brahmālōka. The name of the under worlds are Pātāla, Vitala, Atala, Talātala, Sutala and Rasātala. These are widely known Lōkas of the people who reside in the underworld. There is Rudra at their beginning, center and at the end. The god Mahēśvara creates the worlds and consumes them as sport. Those who are striving to obtain Brahmālōka are said to have their movement upwards.²²

ग्रस्ते जायते लोकान्त्रिकार्थ तु महेश्वरः।
ब्रह्मलोकपरिपूर्णा गतिरूढः प्रकृतिता॥²³

For earth, sky, directions, quarters, oceans and the mountains, the movement is downward and horizontal. It is said that the immovable, the rock, the Dēvas, Celestials, four-legged, two legged and the righteous conversants are thousand fold. The Lord Muni has mentioned that they possess thousand qualities.

Ṛṣis first working out creation from name made Prakṛti. From that Prakṛti along with Viṣṇu, Brahmā was produced. By means of Buddhi Naimittik creation was done. From that, the Svayambhū Brahmā fabricated the Brāhmaṇas. Then He created Kṣatriyas followed by Vaiśyas. Then as the fourth He created the Śūdras who were exempted
from religious rites. He fabricated the earth, sky and the directions. He then established the Lökālōka mountain, the islands, rivers, seas, Tirthas and resting places. All these were created from His body and then subjected to misery by time.\(^{24}\)

II.B.4.10 THE CREATION OF THE UNIVERSE AND ITS DESCRIPTION.

The universe is one having those from Mahat until Viśēsa, one having different forms, one having characteristics, one with the five pramanas and one presided over by the Puruṣa. Buddhi is born form Avyakta and is also mentioned as ‘mahan’. Then Ahaṅkāra is born out of Mahat and is of three kinds. The Tanmātras (subtle-elements) are said to be five, which are produced form Sāttvika Ahaṅkāra. From these five Tanmātras the Panchamahabutas (five gross elements) are produced. Then again from these gross elements the entire mobile and immobile world is produced.

When the entire universe of mobile and immobile gets destroyed in the water formed Lord Viṣṇu, then the great cosmic egg composed of the Bhūtas becomes the one which lies in those waters.\(^{25}\)

\[\text{जलमूर्तिमये विषो नदे स्थावरजनके।}
\text{भूतात्मकमभूतण्ड महत्तदुदकेरश्चरमू।}^{26}\]

Divided by ‘Srṣṭi’ and ‘Śakti’ the cosmic egg become two. One became the shell of earth while the other became the sky. Its cover became Mēru and Jarāyu which are called as mountains. The rivers became the vessels and the waters which were capable of reaching anywhere caused wetness. Due to the reason of being the primordial god, the sun attained three forms at that place. Though single He was
threelfold as Prajāpati in the early morning, as Viṣṇu in the afternoon and as Rudra in post-afternoon.²⁷

It should be known that the Naimittika, Prākṛtika, Atyantika and Nitya are the four types of dissolutions. Kāla is always the destroyer.

नैमित्तिकः प्राकृतिकसौत्तैवात्यतिको रूपः।

नित्यश्चतुष्यो विज्ञेयः कालो नित्यापहरकः।²⁸

If is definite that the superior Puruṣa protects the beings. Just as in a season the signs of the season show up and also display variations during transitions even so the thoughts are seen at the beginning of a Yuga when the beings get dissolved, the conscious Mahēśvara, at the outset, fabricates the entire universe by means of the Vedic words. They all attain again the same old actions (as previously) like: violence- non-violence, soft-cruel, virtue-vice etc.

The earth is enveloped by water ten-fold times. That water by fire, and the fire by the air and the air by the skies in the same scale. The sky is enveloped by Bhūtādi and the Bhūtādi by the Mahat. That Mahat is enveloped by the imperishable Puruṣa. Hundreds and thousands of such cosmic eggs are created, destroyed and produced again in future by the great soul.²⁹

एवं विधानामण्डलानां सहस्राणि शतानि च।

उत्पत्तानि विनंत्यानि भावितानि महात्मन।³⁰

The ones who have reached the inner apartment of Vaikuṇṭha are said to be complete. The universe is bound with gods, humans, reptiles and Siddhas. The pure group of sages view the internal and external as some other Māyā of the Lord of World (Brahmā).³¹
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29. Bhavisya-I, Chapter-2, Sloka No-44-50, Page Number- 611
30. Bhavisya-I, Chapter-2, Sloka No-50, Page Number- 611
31. Bhavisya-I, Chapter-2, Sloka No-51, Page Number- 611
II.B.5 VĀMANAPURĀṆA

II.B.5.1 PRIMORDIAL STATE

In the earliest times when the complete universe with its animates and inanimates were in a destroyed state, then only the oceans were visible and it was present in a very terrible form. At that time a huge egg was formed which was the seed cause of the subjects to be evolved. In that egg, Lord Brahmā was present who was preparing himself for the sleep. Lord Brahmā slept until the completion of thousand Yugas comprising of Satyayuga, Trētāyuga, Dwāparayuga and Kaliyuga. At the end of this period Lord Brahmā woke up. At that time Lord Brahmā, who was Sattva predominant spotted the universe to be a sheer naught. As Lord Brahmā thought of a creation, He was attracted by Rajōguṇa. Rajōguṇa is said to be the quality of creation. Sattva is the quality of preservation. At the time of dissolution the Tamōguṇa prevails. The Lord who is the all-pervading Puruṣa is beyond the three Guṇas. Wherever there is said to be life, there in it, pervades the Lord¹.

पुरः एकार्णये घोरे नष्टे स्थावरजग्ने
बृहद्वंद्वमूर्तेको प्रजानों बीजसमभवम्।
तत्स्थितं स्थितो ब्रह्मा शयनायोपचक्रे
सहस्रयुगपर्यन्त सुखा स प्रत्युक्तयत॥
सत्योदित्तकत्वं ब्रह्मा शून्यं लोकमपस्यत
सुषुष्म चिन्तयतस्तयः रजसा मोहितस्व च।।
रजःसूभिगुणं प्रकोपं सत्त्वं स्थितिगुणं विदुः
उपसार्काले च प्रवर्तेत तमोगुणं।।
गुणात्तीत् स भगवान् व्यापकः पुरुषः स्मृतः।।²

He is the Brahmā and He is Gōvinda and also the eternal Īśvara Himself. So one who knows Him, has known everything for sure.
II.B.5.2 THE CREATION OF BRAHMĀ

The water is called as Nara. It is the water, which is also called 'Narasūnu' (offspring of water). One who sleeps in the water is called 'Nārāyaṇa', for He rests on water.

आपो नारा ईति प्रोक्ता आपो वै नरसूनवः।
तातु शेते सः यस्माद तेन नारायणः समृतः॥

On realizing the universe to be contained in this pure water the Lord divided the egg and from that 'ॐ' was produced. Later the word 'Bhū' was produced. Secondly 'Bhuva' was produced and the word 'Svah' was generated. In this manner the sequence of the words Bhū, Bhuvah, Svah came into being.

विशुद्भसोलैः तस्मिन् विच्छायान्तर्गतं जगतः।
अण्डे विभज्ञ भगवास्तस्मादेवमित्यजयति॥
ततो भूरभवत्तस्मा द्वूध इत्यपरः स्मृतः।
स्व: श्रव्य सूतीयोऽभुरभु: र्वेति संज्ञाता:॥

The light developed in that was as bright as the supreme bliss of the sun. The light that emanated from the atom dried out the water. The vestige that escaped the drying-up process entered into the state of an embryo. It then kept bubbling and the later attained the very hard state. Further the hard state should be understood as the earth. It is She who bears all the living beings. The pond was lying close together in the place where the egg is stationed. The very first light emanated is the one from which the Āditya is to be evolved. Lord Brahmā arose from the center of the egg.

यदाहि निःसृतं तेनस्तमादित्य उच्यते।
अण्डमये समुपस्पर् ब्रह्म लोकपितामहः॥

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Its outer membrane became the mount Mēru and Jarāyu Mountains are arranged in the form of a line or row. The fluid of the embryo had later become the oceans and thousands of rivers.

The water that came out of Lord Brahmā’s navel was extremely pure. Due to the highly pure water the great pond was complete. There stood a magnanimous trunk of a tree at the center of the pond. From that evolved the four Varṇas Brāhmaṇas, Kṣatriyas and Vaiṣyas.

Thereafter Lord Brahmā who was born out of the unmanifested, while pondering upon the subject of creation, the Vālakhilyas were evolved. These sons were evolved as an outcome of sheer thinking hence called the Mānasaputras. They were the Īrdhvarētas and eighty eight thousand in number. Again from the mind of Lord Brahmā who mulled over the subject of creation were born the Maharṣis - Sanaka, Sanātana, Sananda and Sanatkumāra. Again from the same conditions from his thoughts evolved seven Rṣis who became the Prajāpatis⁹.

पुनर्भक्षितयतस्तस्य प्रजाकामस्य धीमतः ।
ऋषयः सस्तो चोत्प्रास्ते प्रजापतियोऽभवन्। ।¹⁰

These Prajāpatis were desiring to evolve subjects. As Lord Brahmā thought over the creation again, taken over by Rajas, the Vālakhilyas were produced¹¹.
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II.B.6 BRAHMANDA PURĀNA

II.B.6.1 DESCRIPTION OF EVOLUTION OF THE UNIVERSE

Sūta through meditation described the excellent creation of Bhutas. Avyaktam which is ‘Sat’ and ‘Asat’ by nature is the eternal cause. That which is called as Pradhāna and Prakṛti by the thinkers of principles is devoid of smell, form, taste, sound and touch. It is the very womb of the universe, it is the great Bhūta, it is the Supreme and the eternal Brahman. He is the very form of all the beings and He is the Avyakta also. The Brahman has neither beginning nor end; it is unborn and subtle; it consists of three Guṇas. It does not belong to the present time and is incomprehensible. That Brahman is beyond ‘Sat’ and ‘Asat’. All these filled with darkness is pervaded by that soul. When the Guṇas were in equilibrium, then the world filled with darkness was without any appearance.

आसंयमात्रवेष्यामि भूतसर्गमुतमम्।
अन्यतरं कारणं वर्त्तुर्वत्तं सदसदाट्टकम्।
प्राधानं प्रकृतिः चैव यमाहुस्तचविन्तकः॥
गण्डरुपसेवीः शब्दस्प्नविविविजतम्॥
जगद्धातिः महाभूतं परं ब्रह्म सनातनम्॥
विग्रहं सर्वभूतानामव्यक्तक्षणविकल।
अनादात्तमं सूक्ष्मं त्रिगुणं प्रभवाययम्।
असामात्रिकवीयं ब्रह्म वस्तुतसत्तरम्।
तस्यात्मनासर्वविविदं व्यातसारसीतममयम्॥
गुणसाव्यं तदा तत्सत्वित्रविविहारं तत्मोमयम्॥

At the time of creation the Pradhāna was presided over by Kṣetrajña. When the Guṇas were not in equilibrium the Mahat principle came into existence. It is subtle and was enveloped by the Avyakta at the very
beginning. The Sattva preponderant Mahat shows the Sattva guna alone. It should be known as Mahat owing to its Sattva quality. It should be remembered as the single reason. The ‘Liṅga’ alone is produced and the Mahat is presided over by the Kṣētrajña. Saṅkalpa and Adhyavasāya are said to be its two functions. The immeasurable one who was desirous of creation executed the great creation². The Puruṣa is called as ‘Sati’ owing to its relationship with enjoyment. It (Supreme Soul) is Bṛ hat (very huge), Brimhan and the very foundation of everything. Since it causes to expand the living beings it is called as Brahmā and also because it fills up all the bodies with blessing. The Puruṣa knows all the Bhavas separately. At the beginning the Brahman accomplishes all the works through the Puruṣas. The Prakṛta in transformation and the Kṣētrajña is called ‘Brahman’. It is the first embodied being and is called the ‘Purapurusha’ (the ancient person). The Brahmā is the primordial maker of all the beings that were present at the very beginning. From that egg came into existence the four-faced Hiraṅyagarbha. In the primary creation and in the secondary creation the Kṣētrajña is equal with Brahman. They (jīva) come together with Karmas and at the time of dissolution they give it up. At the junction of the dissolution they obtain the physical body again.

In this cosmic egg these seven Lōkas are well established. The earth along with the seven continents, seven oceans, extremely huge mountains and thousands of rivers are situated in that very same cosmic egg. These worlds are situated inside. The universe is inside the cosmos. The moon, the sun, the planets, the air and the Lōkālōka mountain - all these are situated in that cosmic egg. The water is enveloped by the Tējas ten-fold times (as that of water) from outside, and the Tējas in turn covered by ten-fold times externally. Similarly air is covered by the ether
ten-fold times externally. Similarly the complete ether is covered by Bhūtādi externally. The Bhūtādi is covered by Mahat and the Mahat in turn is covered by Pradhāna. In this manner the cosmic egg is covered by the seven coverings of Prakṛti. These prakṛtis established enveloping one another destroy each other. They are situated at the time of creation and they absorb each other. They support one another just as Vikāras dwell in Vikarins akin to the supporter-supported relation. The Avyakta is called as ‘Kṣetram’ and Brahmā is called as ‘Kṣetrajña’. In this way the Prākṛta sarga is presided by the Kṣetrajña. The first (creation) came into existence without intelligence even as the lightening$^3$.

अव्यक्तं क्षेत्रमितुपूर्वं ब्रह्म क्षेत्राधिकारते।
इत्यादि प्राकृतः सर्गः क्षेत्राधिकारितं सः।$^1$

**II.B.6.2 CONSTITUTION OF THE WORLD**

Sūta stated about the constitution of the world - When the manifested gets established in itself and when the effects get destroyed, then at that time both the Pradhāna and Puruṣa have same characteristics. The Tamas and Sattva Guṇas are situated equally. They pursue one another. The equilibrium of Guṇas should be known as dissolution (laya) while their preponderance is said as creation (Sristi). When the Sattva develops it is the sustenance. When Rajas flows and get established in Tamas and Sattva, then the Rajas activates even as water in the seeds activates it. When the Guṇas are in equilibrium it is established in an adherence. It should be known that when the Guṇas were agitated the three were born from it. They are everlasting highly mysterious, the soul of all and the embodied ones. Sattva is Viṣṇu, Rajas is Brahmā and the Tamas is Rudra. Viṣṇu manifesting the Rajas becomes Brahmā and attains the capability of creation. From his great splendor
were born variety of creation of the worlds. Viṣṇu who makes evident Tamas becomes established in the form of time. Viṣṇu who also makes evident Sattva becomes established as a sustainer. These alone are the worlds; these alone are three Guṇas; these alone are the three Vēdas; these alone are the three fires. They are naturally associated, they are naturally attached, they exist due to one another and they inspire one another. They are naturally coupled and they are dependent on one another. They are not separated even for a moment from one another and also they do not give up each other. When the Guṇas are in inequilibrium, the Pradhāna commences to act. At the time of creation presided over by the Adṛṣṭa it acts with the nature of Sat and Asat, at the beginning. The couple of Brahmā and Buddhi came forth at once from that which is of the nature of Tamas and Avyakta. The Kṣetrajña is called as ‘Brahma’. At the beginning Brahmā came forth completely accomplished with Kārya and Kāraṇa. He was unparalleled in splendor, intelligence, unmanifest and was a excellent enlightener. He was the first embodied being established in preserving. He was unparalleled in both knowledge and detachment. He being unmanifest the three Guṇas, the controller of everything and dependent, whatever He desires mentally it occurs. As Brahmā He has four faces, as Kala He brings about the end and as Puruṣa He has thousand heads - these are three states of the Svyayambhu. As Brahmā He possesses Rajas entirely, as Kāla He has both Rajas & Tamas and as Puruṣa He has Sattva entirely. These are the occurrences of the Guṇas in that Svyayambhu. As Brahmā He creates worlds, as Kala He shrinks and as Puruṣa He is indifferent - these are the three states of the Svyayambhu. He is single, two-fold, three-fold as well as manifold. That Lord of the Yōgins does and undoes the physical bodies. The physical bodies assume different kinds of shapes, activities,
forms depending upon their own sport. Since He was three-fold He is said as Triguna⁵. He himself creates, annihilates and protects by means of the three. The Lord became the Hiraṇyagarbha at the beginning manifested himself⁶.

II.B.6.3 THE CREATION OF THE UNIVERSE

Sūta explained the creation of the universe and stated that at the outset waters were present everywhere upon the surface of the earth. When it had attained dissolution and when the winds had become quiet, nothing was to be realized. In that vast single expanse of water the world comprising of mobile and immobiles were destroyed and the Lord Brahmā was present with thousand eyes and thousand legs. The Brahmā named Nārāyaṇa who is Puruṣa with thousand heads, who is golden coloured and who is beyond the senses, slept in those waters at that time. Checked by the preponderance of Sattva, He saw the world as a void. The following Śloka is said pertaining to Nārāyaṇa. Waters are called ‘Naras’ since waters are the progeny of Nara. Since He resorts to water as his abode He is mentioned as ‘Nārāyaṇa’. For a period equal to thousand Yugas He remained performing meditation on the golden petals for the sake of attaining the ideal Brahmanhood. Brahmā was wandering in those waters looking down even as the glowworms during the rainy season at the night. After that, having realized that the great (world) is submerged in the waters, He thought of lifting the earth up without any confusion. He thought of eight bodies from Ōmkāra at the outset of the kalpas as before. Then the great soul thought of the divine form mentally. On seeing the earth to be submerged in the waters, He thought of what form He would assume in order to lift the earth from the waters. Consequently He remembered the form of the boar as the
appropriate one for the water-sport. It was invisible to all the beings and it was of the nature of speech called ‘Brahman’ 7. Hari assuming the incomparable form of boar, entered the Rasātala in order to lift the earth. Assuming the Yajña-Varāha form He entered into the waters again 8. The Prajāpati desired to stabilize the earth surrounded by the fires. Approaching the invoked fire He stabilized the front, center and the rear. He allocated the waters of the oceans to the oceans, water of the rivers to the rivers. He stabilized those which were separate and collected the mountains on the earth. In the previous creation these mountains were burnt by Saṃvartaka fire. Due to that fire the mountains dissolved into the earth from all sides. In that single vast expanse of water there were collections due to the wind which when sprinkled at any place, a mountain was formed at that place. After having scattered them, worlds, oceans and mountains were divided by Viśvakarma at the outset of every Kalpa again and again. He created this earth with seven continents, oceans and with mountains. He created the four worlds of Bhūḥ etc again and again. After having created the worlds He made the creation of the subjects. The self-born Lord Brahmā was desirous of creating the different kinds of subjects. He made the creation at the beginning of the Kalpa in that very same form as before. He meditated upon the creation preceded by intellect. The darkness was produced at the same time of Pradhāna. Then the five-fold parvas of Avidyās appeared from the Supreme soul namely Tama, Mōha, Mahāmōha, Tāmisra and Andhatāmisra 9.

प्रधानसम्बन्धान्तः क प्रादृश्यन्ति तत्त्वस्मातः ।
तमो मोहो महामोहस्तात्मात्मेऽ बभवस्थितः ॥ १०

Then the creation was established as five as He was meditating over it with self-conceit. It is enveloped by Tamas from all sides even as the
seed and the creeper inside a pot. It was devoid of luster both inside and outside. It was also devoid of consciousness. For that reason they have made intellect, grieves, sense organs and are enveloped. The ‘Nagas’ are well known as the Mukhya creation. The self-produced Brahmā on seeing the Mukhyasarga produced, became sad and thought of producing another. As He was meditating upon it, the other creation of Triyaksrōtas arose. It is said as Tiryaksrōtas for it functions in an oblique trend. Since they had excess of Tamas in them they are known as ‘Ajñānabahulas’. They consume what is produced and consider themselves intelligent though ignorant. They were egotistic, proud and were of twenty-eight types. The sense organs are of eleven types and the soul is of nine types. The Tāraka etc are of eight types and their power of destruction is mentioned. They are internally illuminated and are covered from outside again. They are said to be Tiryaksrōtas who keep themselves under control and have three names.

The Lord created the second universal creation of Tiryaksrōtas. On seeing the creation to be in that manner, a opinion arised in the Lord. As He was mediating the final creation of Sāttvik nature came into existence. The creation of the Urdhvasrōtas is the third established verily with the upward trend. As they returned upwards they are known as Urdhvasrōtas. They are happy by nature and have excess of affection and are not enveloped both inside as well as outside. The subjects of Urdhvasrōtas are said to be illuminated both inside as well as outside. They are remembered as the nine creators and others who were satisfied souls and highly intelligent. The third creation of the Urdhvasrōtas are mentioned as ‘Daivika’ completely. Then the Lord Brahmā became pleased with the divine creation of Urdhvasrōtas and did not think of another.
Then again the Lord became desirous of another competent creation. As He was meditating upon creation and since He was contemplating truth, the Bhautasargas came into existence which comprises of competent Arvaksrōtas. Due to downward trend they are called Arvaksrōtas. They are illuminated in excess, affected by Tamas and possess excess of Rajas. For that reason they have excess of grief and perform actions repeatedly. Those humans were illuminated both outside as well as inside and were competent. They are established into eight groups with hellish-characteristics. The humans who have accomplished their souls are equivalent to Gandharvas in characteristics.

The fifth creation is the Anugrahasarga established as four: Viparyaya, Śakti, Siddha and Mukhya. They are born again and again, revived and come back to the present.

The sixth creation, Sāttvik by nature, is that of the Bhūtādi. Those Bhūtādis should be known to be characterized by the acts of eating and obtaining on their own.

The first creation of Brahmā should be known as the Mahat. The second is that of Tanmātrās which is said as the ‘Bhūasarga’. The third is Vaikārikasarga, which is known as ‘Aindriyasarga’. These Prākṛtasargas were produced with intellect. The fourth creation is the Mukhyasarga in which the Mukhya is mentioned as immobile. The fifth one is the Triyak srōta creation comprising of Triyakyōnis. The sixth creation is that of the Urdhvasrōtas called as Daivata. Then comes the seventh creation of Arvāksrōtas comprising of the humans. The eighth is the Anugrahasarga, which is both Sāttvika as well as Tāmasa. These five are called the Vaikṛtasargas while the first three are said as the Prākṛta. The ninth is remembered as Kaumāra, which is both Prākṛta and Vaikṛta.
The three-fold Prākṛta creation is without intelligence and the Vaikṛta is with intelligence.

He is established in four groups in all the living beings namely: Viparyaya, Śakti, Bhuddhi, and Siddhi. He is established in the immobile beings by means of Viparyasa and in the Triyakṣyōnis (lower creature) by means of Śakti. In the human beings by the accomplishment of the soul and as Puṣṭi in Dēvas. After that Brahmā created souls mentally equal to himself. They possessed great luster and power became renunciates due to their knowledge relating to Vivarta. Those overturned three, did not perform the creation of subjects of the secondary creation. Finding them detached Brahmā created other Sādhakas. He created the deities who were proud of their positions then Brahmā commanded again. Those Sthānins were in a status of non-creation. They are the waters the fire, the earth, wind, firmament, heaven, directions, oceans, rivers, vegetation, the souls of herbs, the souls of trees, creepers and for time divisions such as Kāśṭhā, Kalā, Muhūrta, Sandhi, night and day, fortnight, the months, Ayanas and years and Yugas. They are proud about themselves and their positions. They are remembered with names corresponding to their own positions.

After having created those souls of different positions, He created others like Dēvas, Piṭṛs by whom the subjects developed.

He created nine mind-born sons - Bhṛgu, Aṅgīras, Marīcī, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. After that Brahmā again created Rudra out of his anger. He then created the Saṅkalpa and Dharma everywhere. He then created Vyavasāya and the beings with the nature of happiness. Saṅkalpa was born from the Saṅkalpa of that Brahmā who was born from the Avyakta-womb.
He created Dakṣa from the Prāṇa and Marīcī from the speech and the eyes. From the heart of Brahmā whose source of origin was water the sage Bhṛgu was born. From the head was born Aṅgīras, Atri from the ears, Pulastya from the Udāna and Pulaha from Vyāna. Vasiṣṭha was born from the Samāna. From the Apāna, Kratu was created. These twelve are remembered as the excellent sons of Brahmā. It should be known that Dharma and others were the first born sons of Brahmā. Bhṛgu and others who were created are not the expounders of Brahmā. These sons of Brahmā are to be known as ancient house holders. These twelve were born along with Rudra. Kratu and Sanatkumāra - these two were Urdhvaṛētas¹¹.

The Lord after having seen these twelve sattvikas born of his Prāṇa, created the Asuras, Pītṛs, Dēvas and also the Human beings. He gave birth to Dēvas from his mind, the Pītṛs from his chest, the humans from the organ of generation and the Asuras from buttocks. Brahmā again formed creation during the night and created the human-souls from moonlight. The god of the gods created the Pītṛs from the nectar. After having created the Mukhyas, Amukhyas, Dēvas and Asuras, He then created from his mind the human beings and the great Pītṛs akin to their fathers. He created the lightenings, thunder, clouds, red rainbows, Ṛks, the Yajus and the Sāmans for the accomplishment of sacrifices. The higher and the lower living beings were born from his greatness. Then Brahmā made the creation of subjects consisting of Dēvas, Ṛṣis, Pītṛs and Humans. Then He again created mobile and stationary beings, Yakṣas, Piśācas, Gandharvas, Apsaras at all palces. He created man, Kinnaras, Rākṣasas, Birds, Cattles, Animals and Reptiles. He also created the two-fold stationary and mobiles beings, and also the imperishable and perishable. They attain the activities created by the self-born Lord before.
They acquire those activities alone inspite of being created again and again. They acquire violence, non-violence, softness & cruelty, virtue & vice and what is to done as well as what is not to be done\textsuperscript{12}.

The modifications of Prākṛti beginning with Mahat and ending with Viśeṣa evolved on their own. The world had their splendor of the moon and the sun. It was decorated with the planets and stars. It contains the thousands of rivers, oceans, and mountains. It had different kinds of beautiful cities and territories.

The ‘Anugrahasarga’ is said to be produced by Brahmā. These are the three Prākṛtik creations of Brahmā devoid of intellect. The six creations of Mukhya and others are the ‘Vaikṛtaś’ with intellect. They function by the way of Vaikalpa.

These Prākṛtas and Vaikṛtas creations are said to be nine. It is remembered by the learned that these creations are produced through mutant associations. It is said that the maker of all living beings who is the incomprehensible soul has the Vēdas as his head, the sky as his navel, the sun and the moon as his eyes, the directions as his ears and the earth as his feet. The Brahmans were born from his mouth, Kṣatriyas from the front portion of the chest. The Vaišyās from his thighs and the Śūdras from his feet. So in this manner all the castes were born from his limbs. The Lord Nārāyaṇa is beyond the Avyakta. Brahmā was born from that cosmic egg and He himself made the worlds\textsuperscript{13}.

At that time when they were present established at the surface of the earth the thousand rays of the sun were destroyed. They became the sun rays and each of these rays were born as a sun. They grew gradually a hundred fold times and burnt down the three worlds. They burnt down the mobile and the immobile beings, rivers and the entire mountains. They were dry owing to the absence of rain in the past. Those rays heat
them up. Then they were bound to be burnt down completely by the
rays of the sun. They also burnt completely the mobile and the immobile
beings as well as Dharma and Adharma. When their body gets burnt
down as their sins get washed off at the end of the Yuga they become
well known released off the heat and bound by auspiciousness. At the
dawn, in at the end of the night of the unmanifest-born Brahmā, came
into existence those people who were similar in form to the other
people. In the following creation they become the mind-born subjects of
Brahmā. After that they got along with the peoples residing in the three
worlds. Then the worlds were burnt down by seven suns. The rain then
floods the earth with water and also the isolated places and the oceans.
The waters of the sea, cloud and the earth move on like arrows. They are
called by the name ‘Salīla’. When large amount of waters came in
speedily enveloping this earth, it became the so called sea (Arṇava). It
shines. The word ‘Bha’ is used for the reason that it is lustrous and
illuminator. It speeds over everywhere and is known by its own
splendor. As it extends and surrounds the earth from all sides within, and
also since the root ‘Tanōti’ means ‘to extend’ it is known as ‘Āpatanu’.
‘Shār’ means scattered and this root has different meanings. The water is
present as a single vast expanse of water ie an ocean and the waters are
not scattered. Hence it is called as ‘Nara’. In that end of thousand Yugas
the day of the Brahmā is placed. Same is the duration of his night who is
of the nature of water. Then the fires in the surface of earth were
destroyed in those waters. When the wind was mild and the world was
filled with darkness all over, then, by Lord Brahmā, the Puruṣa, by whom
the part of the world is presided over, desires again to perform the
division of the world. After that, in that single vast expanse of water the
mobile and the immobile beings get destroyed. At that point of time Lord
Brahmā became the golden headed Puruṣa with thousand eyes, thousand legs and thousand heads. That Brahmā named Nārāyaṇa who is beyond the senses slept in those waters. The Lord being awakened due to the preponderance of Sattva viewed the world to be void\textsuperscript{14}.

II.B.6.4 DISSOLUTION

The cause which is eternal and is of the nature of Sat and Asat is present. In it a action which is inexplicable takes place due to a cause of its own. The seven Prakṛti serially enter into one another at the time of dissolution. The cosmic egg which envelops every thing gets merged in the water. All that is enveloped by waters- the seven continents, seas, the seven worlds along with the mountains gets merged in the fire element. The fire-covering is assumed by the wind. The air-covering gets absorbed by the Ākāśa which inturn gets merged with Bhūtādi.

The Mahat which has the intellect as its characteristics consumes the Bhūtādi. The Avyakta consumes the Mahat. Beyond that there is the equilibrium of the Guṇas. Therefore these two of Avyakta and Brahmā are the causes of annihilation and expansion. They create and destroy. Creation and destructions are due to modifications\textsuperscript{15}.

\begin{verbatim}
महाते ग्रस्ते। द्वध्यक्के गुणसाम्यं तत्: परम्।
एतो संहारविस्तारो ब्रह्मा व्यक्तो तत्: पुनः।।
शुचिते ग्रस्ते चेव विकारात्सर्गसंयमे।\textsuperscript{16}
\end{verbatim}

II.B.6.5 DISSOLUTION OF THE UNIVERSE

Sūta described the dissolution that takes place at the end of the ‘Para’ of the Brahmā i.e when the period of existence of the Lord pass by. The Avyakta swallows the Vyakta during dissolution completely in the same manner in which the Īśvara creates the manifest-world which
is highly subtle. When the extremely terrible of everything starting with ‘Dvyaṅuka’ and ending with ‘Para’ is present. It is not seen by anyone. At the end of the Kaliyuga when everything dissolves it is called ‘Saṃhāra’. At the time of dissolution when the great washing-off is occurring, then at that time during dissolution the gross and the subtle-elements are destroyed. The Vikāras starting from Mahat and ending with Viśeṣa gets destroyed when the ‘Pratisaṅcāra’ caused due to its own nature is functioning.

At the beginning the waters consume the attribute of smell of the earth. The earth devoid of smell is ready for destruction. On the destruction of Gandhatanmātra the earth would acquire the state of water. Then those waters flow speedily making a loud noise. It enters everything, fills them up and moves about here and there. The attribute of water gets merged with the Jyōti. The waters get destroyed upon the destruction of its Rasa Tanmātra. When Rasa is taken away by the fierce fire-element, the waters attain the state of Jyōtis. When those waters is absorbed, the Tējas looks all around. That Agni pervading everywhere evaporates those water. This entire universe was slowly filled up with flames. Then the flames extended in all the sides, above and below. Air swallows the luminous quality of the Jyōtis ie Rūpa even as the merging of the flame of a lamp in the flow of the wind. When the Rūpatanmātra is destroyed, the fire element calms down. The great Vāyu then shakes of the fire element.

When the world had become devoid of light, the Tējas is transformed into Vāyu. This Vāyu then resorts to its root cause which with which it relationship upwards, downwards, sides and in all the ten directions. Ether consumes Sparśa which is the attribute of Vāyu. The Vāyu then calms down and the ether is covered and has no form,
colour, taste, touch, and smell. Everything is filled up with sound and that extremely great one illuminates. When that gets dissolved the ether alone which has the characteristic of sound is left behind. The sound Tanmātrā then is present enveloping the ether completely. There the sound attribute is consumed by the Bhūtādi again. All the Bhutas and the sense organs gets merged in the Bhūtādi simultaneously. It is said that, it is Tāmasik and self-conceited by nature. The Bhūtādi is consumed by Mahat which is characterized by the intellect. The philosophers call it by the following synonyms - Sañkalpa, Vyavasaya, Buddhhi, Manas, Liṅga, Mahan and Akṣara¹⁷.

The auspiciousness and inauspiciousness of the learned, when without sense organs - their merit and sins gets merged into Prakṛti. The merits and sins associated with the living beings which are situated in the Prakṛti are asserted to be congenital to the embodied beings. Dharma and Adharma are the twofold qualities of the beings. They develop through their causes together with the beings appearing as if it were an effect. The sentient beings, with the Guṇas, which is presided over by the Kṣētrjña gets dissolved during dissolution. At the time of creation, this world and the living beings associate or disassociate, wander about due to their own causes¹⁸.

II.B.6.6 DESCRIPTION OF THE DISSOLUTION OF THE UNIVERSE.
II.B.6.6.1 DESCRIPTION OF ABHUTASAMPLAVA

When everything gets destroyed at the lapse of the manvantaras at the end of many Yugas, it is called as 'Saṁhāra'. After having enjoyed for a period of seventy-one Caturyugas placed over the three worlds they attain destruction. When the Manvataras lapses along with the Piṭṛs and Manus, then these three worlds becomes devoid of support. Then the
radiant abodes of the Sthānins drop down when they get separated from stars, constellations and planets. After passing away, the Lord of the three worlds attain Maharloka, wherein the Kalpavāsins, the group of Ajitas and the fourteen long lived ones reside. These fourteen groups of Dēvas along with the followers move to Janaloka with body. At the time when Dēvas have moved to the Janaloka from Maharloka, when the Bhūtādis alone remains, when the stationary beings have reached the end, when all the Lōkasthānas starting with Bhūḥ ending with Mahar have become void and when the Dēvas have moved upwards, then it is the time when the Kalpavāsins attain liberation. Then after destroying the Gods, Rṣis, Pitṛs and Dānavas, Lord Brahmā on seeing the day at the end of the Yuga, terminates the creation. Those who know that the day of the Brahmā comes to an end at the completion of the thousand cycles of four Yugas and also that his night comes to an end at the completion of the thousand cycles of four-Yugas, those people are said to be familiar with day and night.

Naimittika, Prakrtika and Ātyantika are the three kinds of dissolution of all the beings. The Naimittika dissolution is the burning of the Kalpa caused by Brahmā. It is His ‘Prasamyama’ of all beings. In the Prāktta dissolution the destruction of the Kāraṇas of the living beings takes place\(^{19}\).

\( \begin{align*}
\text{नैमित्तिक: प्राकृतिको यश्वावत्यन्तिकोचर्त: ।} \\
\text{त्रिविध: सर्वभूतानामित्यप्रतिस्वकः ।} \\
\text{ब्राह्मो नैमित्तिकस्तन्त्र केलुपान: प्रसंयमः ।} \\
\text{प्रतिसरँ तु भूताणां प्राकृत: करणाश्च: ।} \quad (20)
\end{align*} \)

It is said that due to Jñāna the Ātyantika dissolution takes place in which the causes do not occur. At the end of his Parārdha, Brahmā destroys the Dēvas and the residents of the three worlds. He then again
starts the creation. When Brahmā is desirous of sleep, He annihilates the subjects.²¹

प्रहरान्ते प्रकृते सर्गस्य प्रलयं पुनः।
सुरुपुरुषगणवानः प्रजा: संहरस्ते तदा॥²²

Then at the end of a thousand cycles of four-Yugas, when the period of destruction of the Yuga arrives, at that time the Prajāpati comes forth to make the subjects abide in Himself. At the time a drought was present continuously for a period of one thousand years because of which the feeble strengthened beings in the surface of the earth get reabsorbed and attained earthhood.

The sun rises up with his seven rays as his chariot. The Lord with the rays of unbearable drinks up the water by means of his rays. His seventy radiant rays revolves and slowly pervades the sky. The worldly fire burns wood and fuel along with water. Therefore when the sun carries the waters it is said that it blazes. When there is drought the sun blazes and is scattered about. Hence, the sun blazes with water. Those seven rays which blazes in the sky taking up the water, drinks the waters from the ocean. On getting illuminated by that consumption, seven suns are formed. Those rays, which have become the seven suns, burn in the four directions these four worlds. It burns up everything. Those seven suns move up and down along with those rays. They blaze burning just as the fire at the end of the Yugas. Being energized by the water, those suns with thousands of rays cover the firmament and being present there burns the earth. Then their splendor burns the earth with mountains, rivers and oceans making it dry. The earth is enveloped completely from below, above and from on all the sides. Since it is confined by those rays of sun which are radiant, uninterrupted and multicoloured. The manifold fires of the sun magnified and formed one another. They then formed a
single unit becoming a single flame. All the Lōkas will be destroyed by it. Then that fire, by means of its splendor, moving about in circles, burns down this four worlds. Then, when all the mobile and stationery beings get dissolved, then the earth which is devoid of trees and grass, will appear as if it were the back of a tortoise. The entire universe seems like a frying pan. The blazes of the rich flames burns everything completely.

All the beings in the surface of the earth and in the great ocean, get dissolved and attain earthiness. The continents, mountains and the great oceans - all these get reduced to ashes by that fire, the soul of every thing. The flames of the augmented fire resorts to the earth and drinks up the waters from the seas, rivers, nether worlds completely from all sides. Then, this augmented Saṃvartaka fire of the terrible form transcends the mountains and planets. It destroys the worlds. After that it pierces the earth and dries up the Rasātala. After having burnt the Pātaḷa, it burns the world of wind at the end. After having burnt the earth from below, it burns the firmament above. A large number of Saṃvartaka fire rises up into thousands, millions and ten-millions of Yōjanas.

The fire burns Gandharvas, Piśācas and Rakshsas along with the great serpents. Then it burns the complete globe of Bhūḥ, Bhuvar, Svar and Maharlōkas. The four worlds are burnt terribly by the ‘Kalagni’. When these fire pervade those worlds from above and in the sides, then the terrible Saṃvartaka clouds rises. Attaining the splendor, this entire universe slowly assumes the form of a huge iron and shines. The terrible Saṃvartaka clouds which have risen up have assumed the form of groups of elephants and are decorated with lightenings. Then the entire firmament is filled up with those clouds. Then these clouds, which are of the nature of the sun, make terrible noises and group themselves into
seven and puts down the fire. Then those clouds poured down rain in huge torrents. The entire terrible and inauspicious fire gets destroyed by the rain. These heavily showered waters fill up the entire universe.

When the splendor of the fire is overpowered by the waters, the fire enters into the waters. The fire gets destroyed on being drenched by the waters. The entire universe is filled up with the huge torrents of water currents. These torrents fills up the universe on being impulsed by the self-born Lord. The other currents of water overpowers the coasts. Along with it the mountains, continents and the intermediate spaces are consumed and so remain submerged in the waters. Then the water pours down from the sky on the earth. Then the sky is enveloped by wind of terrible nature from all sides. It is said to be a Kalpa, when all the mobile and immobile beings get destroyed in that terrible single vast expanse of water and also when thousand Yugas (set of four Yugas) have been completed fully.

When the world is enveloped by water (Ambhas), the learned call it ‘Ekārṇava’. When the fire is destroyed, when everything is blinded, when nothing is realized, whether land or water, whether ether or wind. The earthly products, the waters of the sea and the Daivyas- all become completely immobilized. They do not proceed and attain the state of a single unit and so are termed ‘Salila’. The Salila is remembered to devoid of to and fro movement. The earth is enveloped by the water called Arṇava ie ocean. The word ‘Bha’ is used in ‘Vyāpti’ and ‘Dipti’. This water pervades the entire ashes and is illuminated. For this reason it is called ‘Ambhas’. The root ‘Ar’ is used owing to variety and quickness. In that ‘Ekārṇava’, the waters are not quick and so are called ‘Naras’. When the day of Brahmā which consists of a thousand Yugas lapses, then for the same duration this universe becomes ‘Ekārṇava’. At
that time, all the activities of the Prajāpati do not function. When all the mobile and immobile beings get destroyed in that single vast expanse of water, then Brahmā becomes one with a thousand eyes and a thousand feets. The first Prajāpati is said to be a person in the form of the ‘Trayī’ and has a thousand arms, thousand heads and thousand feets. He is of the complexion of that of the sun, the protector of the universe, the unequalled one, the only one, the first, the Hiranyagarbha the great Puruṣa and the one who is said to be beyond the Rajas. At the end of one thousand Caturyugas, everything gets submerged in that water and the Lord becomes desirous of sleep. He then made night as He was not willing for light.

When all the subjects of four kinds get dissolved in him and lie in him, the seven great Ṛṣis see the great-souled Kāla. These seven sages have gained the vision by the means of penance and have returned to the Janaloka. They are the great-souled ones of Bhrigu and others. They can see by means of their eyes the seven worlds of Satya & others. They always see Brahmā, during Brahmā’s night. The seven sages see Kāla who sleeps during his night. He is declared as ‘Adya’ since He dwells beyond the kalpas.

He is the creator of all the beings again and again at the beginning of the kalpas. Lying down in this manner, the Prajāpati who is of great splendor, takes up everything and keeps it in himself. He, who is the maker of all, resides in the waters of that ‘Ekañava’ during the night.

At the decline of the night, the Prajāpati wakes up. He is filled with the desire of creation and once again performs creation mindfully. When the Prajāpati becomes quite after creating this world, when the Naimittika dissolution pertaining to Brahmā takes place, then it is said that all the living beings get separated from their bodies. All the living
beings get burnt by the rays of the sun, the Dēvas, Sages and Manus get submerged in that waters and all the living beings, starting with Gandharvas and ending with Piśācas, also get destroyed. At the beginning of the Kalpa the one’s which did not get burnt resort to the Janalōka. The Triyakyōnis ie the lower beings which had been to the hell, all those gets burnt up and all their sins are washed-off completely. As long as the universe is flooded with waters, those beings are also submerged in the waters.

All the beings are born again from the Brahmā of unmanifest source of origin, when the night becomes dawn. The Ṛṣis, Humans, Dēvas and the four types of living beings are born again. It is said that even the Siddhas undergo birth and death. Just as the sun rises and sets in this world regularly even so, it is said, that birth and death of living beings takes place regularly.

The re-birth after the destruction of all the living beings is called ‘Saṃsāra’. Just as the immobile beings are re-born after rainfall, even so all the subjects are re-born regularly in each and every Kalpa. Just as the various signs show up for different seasons in a order, even so various happenings are seen during the days and nights of Brahmā. In the dissolution all the living beings both mobile and immobile enter the Prajāpati who is the Lord of the time. At the time of creation they come out of him. He is the great Lord possessing immense Yōgic power.

He is the creator of all the living beings at the beginning of Kalpas which takes place repeatedly. He is both the manifest and unmanifest. This entire universe belongs to the great Lord. It is by him that the waters were created firstly, the waters that reached the surface of the earth along the route taken before. They go back again along the same route to the heaven. Similarly owing to auspicious and inauspicious activities,
the human beings move about here and there, during the transitions from body to body. The Dēvas, Manus, Lords of subjects and other Siddhas go to the heaven. The virtuous beings attain their birth according to their fame on being created by them.

The completion of two thousand Caturyugas is called Viśeṣa kalpa. This should be known as the day of Brahmā. Four hundred and thirty two crores eight million nine hundred and eighty thousand human years is the calculation, calculated by the Brāhmaṇas. This is the duration of the period of annihilation in terms of human reckoning.

When the seven suns burn up the world, the subjects of four types gets merged into the Mahābhūtas ie the great elements. When the world is flooded with Salila (water), when all the mobile and immobile beings have been destroyed, when the activity of annihilation has ended, when the Prajāpati had become quiet, when there is no light, when everything has been burnt and enveloped by pitch darkness and when it is presided over by Īśvara - then at that moment, the ‘Ekārṇava’ ie the single vast expanse of sea comes into existence. The period of duration of the ‘Ekārṇava’ is equal to that of the day of the Lord. During night the waters are in a state of salila ie a motionless state. Their return is remembered as the day-time. His day and night takes place, one followed by the other in an order. The day and night of the Lord is remembered as ‘Abhūta-Samplava’.

All the living beings in the three worlds, be it mobile or immobile, gets merged in the Bhutas. For that reason it is called ‘Abhūta-Samplava’. All the subjects in the past, present and the future follow suit. Divine calculation that has been made is less important than Pradhāna. The utmost age is well known to be twice the Parārdha. This is the period of the existence of Aja, the Prajāpati. At the end of the existence,
there is the pratisarga of Brahmā, the Paramēśthin. Just as the burning of
the wick of the lamp is put off by the sudden rush of wind, even so
Brahmā becomes quiet because of Pratisarga. The Mahat and others
created by great Īśvara himself, merges in Him. The Mahat gets merged
in Avyakta and after that the Guṇas retain their equilibrium. The Abhūta-
Samplava has been described. This kind of withdrawal by the washing-
off with water is the Naimittika reabsorption enacted by Brahmā²⁴.
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II.C TAMASIK PURANAS

II.C.1. AGNIPURANAM
II.C.2. KURMAPURANAM
II.C.3. SKANDAPURANAM
II.C.4. SHIVAPURANAM
II.C.5. LINGAPURANAM
II.C.6. MATSYAPURANAM
II.C.1.1 DOCTRINE OF EVOLUTION

Agni narrates the Viṣṇu's sport of the creation of the universe:

The creator of the Svarga and others ie Lord Viṣṇu is both with and without attributes. He is the foremost in the creation as well as the very beginning of the creation of the universe. Brahmā was unmanifest and also present. At that time there was neither sky nor day or night. Then Puruṣa Viṣṇu entered into Prakṛti and disturbed¹.

स्वागदिकृतसंगादिः सृष्टवादिः समुप्रगुणः।
ब्रह्मायथकः सद्ग्रेषभूतः हरानिविनिधिकम्।
प्रकृति: पूर्वः विषयुः प्रविग्यथाश्रयतत:।

The Mahat principle was the first to evolve in the beginning of creation. Then came out Ahaṅkāra followed by the Vaikārika, Taijasa and Tāmasa creations. The Ākāśa possessing the quality of sound evolved from Ahaṅkāra. From that evolved the fire possessing the quality of form. From that appeared water with quality of taste followed by earth possessing the quality of smell. From Tāmasic Ahaṅkāra evolved the Taijasic Indriya. Those Vaikārikas are ten Dēvas. The mind forms the eleventh Indriya².

Agni describes about the creation of the world:

The Mahat principle was created first by the Brahman. The second in creation was the Tanmātras known as the Bhūtasarga. The third creation is known as Vaikārika sarga. It is also known as Aindriyaka. This is Prākṛtasarga which arose are intellect based. The fourth creation is that of stationary objects. The fifth creation is that of Triyakyōnis. The Ūrdhvasrōtas are the sixth creation which is also known as ‘Dēvasarga’. The seventh creation is that of Arvāksrōtas also known as Manushasarga.
The eighth in line is Anugraha sarga. This sarga is both Sāttvika and Tāmasa. These five sargas are called Vaikṛta sarga. The ninth sarga is named Kaumāra. These are the nine creations of Brahmā. It is considered to be the root cause of the universe.⁴

प्राकृतो वैकृत्त्वेऽव कौमारो नवमस्तथा।
ब्रह्मातो नव सर्गास्तु जगतो मूलहेत्व:।।⁵
The people considered the creation to be of three types: Nitya, Naimittika and Dainandina. Dainandina is the one which happens at the completion of a minor dissolution. The daily creation of the beings is called Nitya sarga.⁶

प्राकृतो दैनिन्तिके यावानान्तप्रशस्यादुः।
जायन्ते यत्रादिन्नि नित्यसर्गो हि संस्कृतः।।⁷

II.C.1.2 SVAYAMBHU - THE FIRST CREATION

Then the self sprung Lord (Svayambu) created water first in order to fulfill his desire of creating various subjects. In that water He deposited his semen. Since Nara created water, the water is also known as ‘Nara’ and as it was his place of movement ie Ayana He is known as ‘Nārāyaṇa’.⁸

तत्: स्वयम्भूर्भम्भरणवार्तिकास्तुसृविविध: प्रजा:।।
अप्य एव सस्त्राश्वे तासु वीर्यमवःसृजत।
आपो नारा इति प्रौक्ता आपो च नरसूनव:।।
अयनं तस्म त: पूर्वं तेन नारायण: स्मृतः।
हिरण्यवर्मवत्तवर्मुदिवेशयम्।।⁹

II.C.1.3 CREATION OF WATER

The egg which was lying in the water became the Hiraṇyagarbha. Lord Hiraṇyagarbha splitted the egg into two after living there for a
period of one complete year. The Lord created the sky in between the two. The earth, which floated in that waters were upheld as to quarters by the Lord.

II.C.1.4 CREATION OF VĒDAS AND VĒDIC GODS

The Prajāpati, with the motto, of creation, created time, mind, speech, passion, anger and attachment there. Then He created thunder, cloud, lightening, rainbow and the birds. Firstly He created Parjanya and from his mouth, for the completion of the sacrificers, He formulated Ṛk, Yajus and Sāma. From it He created Sādhyas. He created Sanatkumāra from his arms and Rudra from his anger. Again the self-born created by his mind the seven Brāhmaṇas: Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vaśiṣṭha. These seven gave birth to many subjects. Rudra split his own body into two and made one half of it into male and the other half into female. Brahmā created from her the subjects¹⁰.

II.C.1.5 DISSOLUTION

Agni explains about the four kinds of dissolution:

The dissolution is of four kinds such as the constant dissolution of all the beings. The second wherein the destruction of beings produced always takes place is called the Brāhma Naimittika dissolution. The dissolution which occurs at the end of one thousand four-Yugas is the Prākṛta dissolution. By the attainment of knowledge, when the soul unites with the Supreme Soul, it is known as the Ātyantika dissolution¹¹.

उद्विघस्तु प्रलयो नित्यो य: प्राणिनां लयः।
सव विनाशो जातानां ब्रह्मो नैमित्तिको लयः।¹¹
उद्विधसहस्राण्ते प्राकृत: प्रकृती: लयः।
लय आत्मनिको ज्ञानादात्म: परमात्मनि।¹¹
The form of Naimittika dissolution at the end of a Kalpa is described. At the end of one thousand four-Yugas, the surface of the earth gets depleted and an extreme drought for a period of one hundred years occurs. Due to this all the beings get perished. After that the Lord of the universe, Viṣṇu, stationed there, consumes the waters. By the seven rays of the sun all the waters in the earth, Pātāla and oceans, gets dried up. Then, by his divine power, those seven rays gets nourished having consumed those waters and become seven suns. They burn completely all the three worlds along with the Pātāla. The earth then appears as if it were the back of a tortoise. Then the Kālagni Rudra along with the breath of the serpent Śeṣa burns down the nether worlds below. Then lord Viṣṇu burns down the Bhūlōka from Pātāla and from heaven from the Bhūlōka. At the time all the three worlds appeared as a single blazing mass. The residents of the two worlds, scorched by the extreme heat, move on to the Maharlōka and therefrom to the Janalōka. The breath from the mouth of the Rudra formed - Hari, burns down this universe. After that the clouds of different forms arise along with lightening. They rain for a period of hundred years and quench those arisen fires. The wind from the breath of Viṣṇu, who is stationed in the waters occupying the region of seven-sages, destroys those clouds.

After having drunk those wind, Lord Hari lies on the bed of Śeṣa in that single vast expanse of water. The assumer of Brahmā-form is praised by Siddhas and sages who move about in those waters. Madhusūdana, well established in the divine yogic-sleep, which is his divine illusory form, contemplates upon his very own form called Vāsudēva.

He wakes up after lying for one Kalpa and creates in the form of Brahmā. In the ‘Dviparārdha’ the manifested gets merged in the Prakṛti\textsuperscript{13}. 
One place is ten times the other place. When extension is made from one place, then the eighteen place would be said as 'Parārdha'. The Prākṛta dissolution is known to be twice the Parārdha.

When everything gets burnt down due to contact with drought and fire, then all the modifications beginning with Mahat and ending with Viśeṣa are re-absorbed. As it takes place they attain re-absorption by the will of Kṛṣṇa.

In the process firstly water consumes the smell and the other qualities of the earth. Then the earth devoid of smell inclines towards dissolution. Then the water with the quality of taste remains since the characteristic of water is taste. When it gets destroyed, it is drunk by light. Then the fire glows. The characteristic of fire is form and that form is consumed by wind. When the fire is destroyed, this highly powerful wind flows forcefully. Touch is the quality of wind and it is consumed by the ether. When the wind is destroyed, the ether becomes soundless. Sound is the characteristic of ether and the ether is consumed by Bhūtādi and the ether are consumed by Mahat.

The earth gets merged in water, the water in the fire, the fire in the wind, the wind in the ether and the ether in the ego. The ego gets merged in the Mahat principle and the Mahat principle is consumed by Prakṛti. That Prakṛti is manifested as well as unmanifested. The manifest Prakṛti gets merged in the unmanifested. Both Prakṛti and Puruṣa, who is one, undecaying, pure and also the part of Supreme Soul, get merged in the Supreme Soul.
भूमियालि लघु चाम्पु आयो ज्योतिषि तूँ बृजेन।
वायो वायुक्ष खे खे च अहकाने लघु स च।।
महत्त्वे महानं च प्रकृतिग्रंथते द्विज।
व्यक्ताव्यक्ता च प्रकृतिव्यक्तस्यायव्यक्तकेलघु:।।
पुणानेकाश्र: शुद्ध: सोप्यंश: परमात्मन:।
प्रकृति: पुरुषक्षेत्रो लीलेते परमात्मनि।।१८
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II.C.2 Kūrmapurāṇam

II.C.2.1 ACCOUNT OF CREATION OF THE UNIVERSE:

Lord Kūrma provided an account of creation of the universe:

The Brahman neither has a beginning nor an end, is birthless, is subtle, consisting of three qualities, the originator, the terminator and the incomprehensible which existed at first. When the qualities are in equilibrium, the primordial soul abides in himself. This should be known as Prākṛtapralaya lasting upto creation of the universe.

जगद्योनिर्माणम्यापूतं परं ब्रह्म सनातनम्।
विमाण: सर्वभूतानामात्मनाः विषिष्टं महत्॥।
अनाध्यात्मं सूक्ष्मं विग्रहं प्राप्तवायवयम्॥।
असांप्रतं विज्ञेयं ब्रह्मायं समवर्तत॥।
गुणाद्वेषे तदा तत्सम् पुरुषे चालन्नि स्थिते॥।
प्राकृतं प्रलयं ज्ञेयं यावदू विश्वसमुद्रः॥॥

This is known as Brahmā’s night and the creation as Brahmā’s day. In reality it is used figuratively ie there is no night or day. At the completion of the night, the Supreme Lord, who is the originator of the universe, who is without a beginning, one who constitutes the entire beings, the unmanifest and one who is also the controller of the feelings inside, wakes up. Then entering in the Puruṣa and Prakṛti the Mahēśvara disturbs them by means of the greatest Yōga. Similar to the manner in which passion or breeze entering into a young woman causes disturbance, so does the Supreme Lord, who represents Yōga. He the Supreme Lord, is the agitator He gets agitated. He is the principle in withdrawal and expansion. The seed of Mahat evolved from the primal and the primordial Puruṣa, when in a state of agitation. Mahanotma,
Mati, Brahmā, Prabuddhi, Kyāti, Īśvara, Prajñā, Dhṛti, Smṛti and Saṃvit emerged from this.

II.C.2.2 CREATIONS OF BEINGS THROUGH ELEMENTS

The threefold Ahaṅkāra - Vaikārika, Taijasa and Tāmasa, the origin of beings, were created from Mahat. Ahaṅkāra is the love for one self, the performer, the Supreme as well as the individual soul (Jīva) abiding in everyone. It is also the origin of ones preferences, enjoyments. The five elements, the Tanmātras, the Indriyas and the deities evolve from this Ahaṅkāra. The entire world is its product. The mind emerges from the unmanifest. It being the first transformation, acts as the performer and observer. The Vaikārika creation emerged from the Vaikārika Ahaṅkāra. From the Taijasa Ahaṅkāra senses and ten Vaikārika deities were produced. The Manas, eleventh in order, by virtue of its quality belongs to both. The creation of the subtle qualities i.e Tanmātras emerged from elements and others. The sound Tanmātra was produced when these elements and others underwent transformation. This in turn resulted in the production of the sky with sound as its character.

The sky underwent transformation to evolve Sparśa which in turn produced air characterized by the quality of touch (Sparśa). The Vāyu underwent transformation and formed the Rūpatanmātra. From Vāyu was produced light (Jyōti) characterized by Rūpa. Next the Rasatanmātra was created, as light underwent further transformation. Water was produced from Rasatanmātra underwent further transformation to form the smell Tanmātra from which resulted a compound, with smell as its quality.

The sky that is made up of the sound Tanmātra envelops the touch Tanmātra. Consequently the air with dual qualities of sound and touch
has been produced. The two qualities of sound and touch enter Rūpa. Therefore fire has for its qualities sound, touch and form. In the same lines sound, touch and form have entered the fluid Tanmātrā. Consequently water possesses four qualities of sound, touch, color and fluid. These qualities enter smell, resulting in earth having five qualities and is gross among the elements. They are considered to be quietness, unpleasantness, dull and peculiar. They by mingling among each other maintain themselves. These seven great souls, without fully uniting among themselves remaining with one another, were unable to enhance products. Because of the presiding over of Puruṣa and the grace of the unmanifest (Avyakta), they starting from Mahat until Viśēṣa procreate egg. A large egg was produced from the Viśēṣa which seemed like a bubble in the water. That egg became enlarged. In that enlarged egg the causation of the action was accomplished by Parmēṣṭhin.

II.C.2.3 THE COSMIC EGG AND ITS ENCLOSURES

That Supreme soul is known as Brahmā. He is the first person and is said to be the Puruṣa. At first, Brahmā the creator of all beings existed. He is said to be the male, the swan, one who is beyond the Supreme spirit, one who is born of a golden egg and one who is the incarnation of Vēdas and the primordial one.

The womb was constituted by the Sumēru mountain, the embryo formed the mountains and the foetal fluid the oceans of the Supreme Soul. In that egg, the universe grew along with gods, demons and men, the sun and the moon along with the stars, planets and with air. The egg was enveloped outwards by ten times of water. The water in turn was covered outwards by ten times of heat. The heat was surrounded outwards by ten times of air which in turn was covered up by the sky
and this sky by the elements and others. This was further surrounded by
Mahat and Mahat similarly by unmanifest\textsuperscript{2}.

The secondary body or form of the Paramēśṭīn is this entire universe
enveloped by the seven Lōkas. Those well versed in the interpretation of
Vēdas assert that the third form of the Lord is ‘Hiranya garbha’ Lord
Brahma born of a golden Egg. His another form which is made up of
Rajas quality is that of the four-faced Lord, who is entertained in the
creation of the universe. Lord Viṣṇu, taking Himself to the Sattva quality,
having a face on all sides protects the complete creation. When the hour
of death arrives Lord Rudra, applying Himself to the Tamas quality
annihilates the world\textsuperscript{3}.

रजोगुणमयं चान्यदृं रूपं तस्येव भीमतः।
चतुर्मुखः स भगवानं जगत्प्रवत्तते।।
सूर्य च पालि सद्यं बिश्वात्मा बिश्वतोमुखः।
सत्त्वं गुणमुपश्रित्य विश्वमिश्वेश्वरं स्वयम्।।
अन्तकाले स्वयं देवं सर्वात्मा परमेश्वरं।
तमोगुणं समाश्रित्य रूपं सहरते जगत्।।

The Lord inspite of being one, pure and free from the Guṇas betakes
three forms through the qualities of creation, sustenance and destruction.
Due to the difference of Guṇas He is of one form, of two forms, of three
forms and multiformed. The Yōgēśvara assumes different forms of
various appearances, actions, bodies and shapes by the virtue of His
own sport. In the wake of the welfare of the devotees He, again,
swallows them up. He moves around in the three Lōkas splitting Himself
into three. In doing so He creates, devours them and protects them
specially since He creates subjects, protects them and swallows them
again and also because He is made up of all the Guṇas, He is said to be
‘One’ in the three Lōkas. A brief account of Prākṛta creation has thus been made by Kūrma⁵.

II.C.2.4 CALCULATION OF YUGA & TIME

Kūrma explained about calculation of time:

The number of years in brief consists of two Parārdhas which is the end of the age and at the close of it, the world is created again. His life is made up of a hundred of His own years. His tenure is called para one half of it is called Parārtha.

कालसंख्या समस्तेन परार्धयुक्तकल्पिता।
स एव स्यात् पर: कालं तदन्ते प्रतिसृत्यपते।।
निजेन तस्य मानेन आयुवृत्तशतं स्पृतम्।
ततु परार्थं तदर्थं च परार्थममिथधीयते।।⁶

Fifteen twinklings of the eye constitute a Kāṣṭhā, thirty Kāṣṭhās make one Kalā and thirty Kalās make one Muhūrta. A day and night of the mortals is made up of thirty Muhūrtas. Thirty days make a month which are further classified into two fortights. Six months form an Ayana. Two such Ayanas – south and north constitute a year. This southern Ayana forms the night of the Gods while the northern Ayanas forms the day. The four Yugas namely Kṛta, Trētā and others are made up of twelve thousand divine years.

The Kṛta age consists of four thousand divine years. In it the Sandhyā comprises of four hundred years and the Sandhyāmsa is also of equal duration. The Sandhyā duration of Trētā, Dvāpara and Kali are three hundred, two hundred and hundred years respectively. The Sandhyāmsa of other ages, with the exception of Kṛta age, is six hundred years. The duration of Trētā, Dvāpara and Kali, excluding Sandhyā and Sandhyāmsa is three thousand, two thousand and thousand years.
respectively. Seventy one times of this is known as Antara of Manu. One day of Brahmā contains fourteen ages of Manu. The first Manus are Svāyambhuvamanus and others, followed by Sāvarṇik and the others. These Manus protect the complete earth along with the seven continents and mountains for a tenure of one thousand Yugas. By the description of one age of Manu, all the Manvantaras have been explained. In similar lines, by describing one Kalpa, the different Kalpas have been described. One Brahmā-day is a ‘Kalpa’, and Brahmā’s night is also of same duration. The learned men have asserted that a Kalpa is of four thousand Mahāyugas.

The learned say that three sixty Kalpas constitute one year of Brahmā. ‘Parā’ is a hundred times of this time measurement. At the completion of that, a dissolution of all the beings occurs in the Prakṛti, which is their own origin. So the learned declare it as ‘Prākṛta Pratisaṅcāra’.

When the time is ripe, Brahmā, Nārāyaṇa and Īśa undergo dissolution in Prakṛti and are born again⁷.

\[\text{भ्रमनारायणे} \text{शान्तार्यां प्रकृत्वा} \text{प्रकृतं} \text{लयः।}
\]
\[\text{प्रोच्चते} \text{कालयोगे} \text{पुनर्व} \text{च} \text{सम्भवः।।} \]

Therefore, it follows that, Kāla creates Brahmā, the Bhūtas, Vāsudēva as well as Śaṅkara and one swallowed up by the same Kāla repeatedly. The god Kāla is beginningless, endless, undecaying and eternal. Owing to its independence and potency of pervading everywhere, it is the Supreme Lord, and is the soul of all.⁹

\[\text{अनाविरेष भगवान्} \text{कालोऽन्तर्गतात्वात्} \text{सत्यतत्वात्} \text{सम्पर्वतात्} \text{महेश्वरः।।} \]

The Vēdas assert that there are many Brāhmaṇas, Rudras, Nārāyaṇas and other. But there is only one Lord Kāla who is omniscient.
The first Parārdha of Brahmā has reached its end. Now, the second half is, passing on, this is its eight Kalpa. The learned term the previous Kalpa as ‘Pādmakalpa’ and the current one is known as ‘Varāhakalpa’\textsuperscript{12}.

II.C.2.5 THE PRIMARY AND SECONDARY CREATIONS

Earlier, at the outset of the kalpas, when He was meditating on creation there evolved a creation which was comprising of ignorance and darkness. The five fold ignorance consisting of gloom, illusion, extreme illusion gloom and pitch darkness. The proud creator was immersed in meditation and his creation of five fold world was enveloped by darkness all over just like seeds and roots in forest ground. It was lacking light completely outwards and inwards, stationary and nameless. Since the principal or first creations were the immovables, the creation is known as the Mukhyasarga or first creation. On finding this creation to be incomplete Brahmā meditated upon another creation. Consequently a creation known as Triyaksṛotas appeared. It is called Triyaksṛotas as it took a winding course. They are known as beasts who resort to the wrong path.

On realising even this creation to be inappropriate, He formed another creation called ‘Ūrdhvasrōtas’ endowed with quality of virtue known as ‘Dēvasarga’. The beings created here were capable of attaining pleasure and enjoyment, free to move externally and internally are luminous within and without.

There evolved another competent creation known as ‘Arvāksṛotas’ as a result of His continued meditation. The men produced here possess
good knowledge, blessed with quality of goodness, are Rajas preponderant and are urged by Tamas and suffer from afflictions.

On seeing it, the Lord meditated on another creation and as He was meditating there emerged a creation of the elements and others. Those produced here were house holders involved in partition, consumers of food and devoid of virtues. This is known as ‘Bhūtadyah’ ie elementary creation. These are the five creations.

II.C.2.6 THE NINE CREATIONS

Mahat is the first creation and should be known as creation of Brahman. The second creation is that of the Tanmātras known as the elemental creation of Bhūtasarga (elemental creation). Vaikārika, falls third in line and is known as creation of the senses is Anidriyaka. These produced by the indiscrete principle (lacking buddhi) were the Prākṛta principle.

The creation of the inanimate bodies is the fourth known as fundamental creation. The fifth, pertaining to the animals is the Triyaksrōtas. The sixth creation, related to divinities, is the Ěrdhvasrōtās known as Dēvasarga. The seventh creation, that of men is the Arvāksrōtās beings. The eight creation, pertaining to the elements and others, is the Bhautika creation. The ninth is the Kaumāra which is both primary and secondary.

The first three Prākṛta creations lack buddhi (i.e. filled with ignorance). The principal and other creations are carried out with intelligence.
II.C.2.7 CREATION OF SAGES

The Prajāpati created mind born sons who were equivalent to himself. They were Sanaka, Sanātana, Sanandana, Kratu and Sanatkumāra. These five seers were keen in meditation, extremely determined with their minds fully devoted to the god. Consequently they were unwilling in creating progenies. As they were disinterested in the creation of the world, the Prajāpati lost consciousness due to the Māyā of the Paramēśṭhin Nārāyaṇa who is the enchanter of the world, the great seer as well as a great meditator and who is also the bestower of happiness to the meditators, then arises him who was a son. After being arosed, the universe souled, performed a deep penance. He failed to attain the fruits even after going through austerities. After a long time his sadness gave rise to great anger. Very strongly affected by this anger his eyes shed tears. Then from the paramesthins frowning fore head came out the great Nīlalōhita Mahādēva. He is the Lord Īśa, the heap of energy, the eternal and the one whom the learned consider as their self-abiding Supreme Lord. Lord Brahmā saluting and thinking of Īmā said to him with folded palms - "You create the various kinds of subjects" Śaṅkara who has the righteousness for his vehicle, on listening to the Lord created Rudras resembling himself from his mind. They were bold had matted hair and three eyes which were dark blue in colour. Lord Brahmā said to him to create progeny that gets subjected to old age and death. That Lord replied that He was unable to accomplish the task and requested Jagannātha to create those unfortunate progenies himself. Then the lotus-born Lord, preventing Rudra, created beings that presided over their position. They are: water, fire, sky, heaven, air and earth, rivers, oceans, mountains, trees, creepers, Lava, Kalā, Kāṣṭhās, moments, days, night, fortnights, months, Ayanas, Abdas and Yugas. Following the
creation of these beings which presided over their corresponding stations, He created sages namely: Marīcī, Bhṛgu, Aṅgīras, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Saṅkalpa.

II.C.2.8 CREATION FROM DIFFERENT PARTS OF BRAHMĀ

Lord Brahmā then created Dakṣa from his vitals, Marīcī from his two eyes, Aṅgīras from the head, Bhṛgu from his heart, Atri from the two eyes, Dharma from exertion and Saṅkalpa from determination. He created Pulastya from Udāna, Pulaha from Vyāna, Kratu from Apāna and Vasiṣṭha from Samāna. The Brahmā created these household sages who taking human form brought in righteousness.

Then the Lord willing to create Gods, demons, manes, men and also water, concentrated his mind upon the wish. On concentrating, the quality of darkness enveloped the Prajāpati and from there were born the demons first emerging out of his thigh. The happy Lord, after creating the demons, gave up that form. Since He left that form, it became night. As it was filled with darkness, the living beings sleep in that duration. Then the Lord took another form containing goodness. There, from his luminous mouth, the gods were born. The day filled with good qualities was formed then the Lord deserted this form. Hence the gods, who are filled with goodness, are worshiped in the day. Then He took over another person wherein the principles of goodness existed. Consequently those, respected by him as his fathers, were born. He, after creating the progenitors, gave up that form. This deserted form became the Sandhyā immediately. For that reason the day belongs to the gods, the night to the enemies of the gods and the intermediate is the respectable Sandhyā to the progenitors. So the gods, demons, Manus and men worship during the intermediate period between day and night.

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Then the Brahman took another form invested with the quality of Rajas. Therefrom were created men in whom passion has greater influence. Prajāpati immediately deserted that form which resulted in morning twilight known as Dawn. Then Lord Brahmā took another form which was predominated by darkness and passion. From these the demons were born in the darkness and they were absolutely famished and powerful nocturnal off-springs greatly influenced by ignorance and passion.

Then the serpents, Yakṣas, goblins, Gandharvas were born. After that the Lord created others predominated by passion and darkness. He created birds from his age, avis from chest, goats from his mouth and from the two-foot horses, elephants, donkeys, cattle, deers, camels, mules, antelopes and other different species. Then the herbs, fruits and roots were born from the hairs on His body.

He created from his first mouth, the Gāyatri meter, the Ṛk, the group of hymns called Trivṛt, the Ratnatāra and Agniśthōma among the sacrifices. Then from his southern mouth He created the Yajurvēda, the Truṣṭubh meter, the group of hymns called Pancadaśastōma, the Brihat Sāma, the portion of the Sāmavēda called as Vktha. From his western mouth He created the samavēda, the Jagati meter, the group of hymns called Saptadaśastōma, the part of the Sāmavēda called Vairūpa and the Atirātra sacrifice. From his northern mouth He created the Ėkaviṃśa, group of hymns, the Atharvavēda, the Aptyryaman sacrifice, the Anuṣṭubh meter and the Vairaja portion of the Samavēda. As He was engaged in creation, big and small creatures were produced from the limbs of the Prajāpati Brahmā.

After the four creations ie gods, sages, progenitors and men, He further created the beings, the stationary and the mobile. Then followed
the Yakṣas, goblins, Gandharvas, the beautiful Apsaras, Naras, Kinnaras, Rākṣasas, Birds, Beasts, Deer, Serpents and other things permanent stationary and movable. All the beings that were created, acted in a manner exactly similar to how they acted in the previous creation, be it cruel or gentle, good or evil, true of false in accordance with their own propensity.

The great god exhibited endless variety in the sense objects, in the characteristics of the living beings and in the shapes of the bodies. At the beginning He determined by the authority of the Vēdas, the name, forms, the functions of the beings and also the name of the Risis as they are found in the Vēdas. He at the completion of the night, provides all the signs of authority and the various names of Rṣis serially, so that the same conditions are seen to be repeated in different yugas\textsuperscript{13}.

II.C.2.9 DISSOLUTION

Kūrma described the four kinds of dissolution:

They are: - Nitya, Naimittika, Prākṛta and Ātyantika. The sages term the annihilation of the beings, constantly seen in the world, as the Nitya dissolution. The learned term the dissolution of the three worlds taking place at the completion of the Kalpas as Naimittika. The dissolution of everything, starting from Mahat and ending with Viśeṣa is called by the thinkers of Kāla as Prākṛta. Those Brāhmaṇas, devoted to the thinking of time, call the final dissolution or absorption into Brahman of an yogi due to knowledge as Ātyantika dissolution\textsuperscript{14}.

\begin{quote}
\begin{verse}
 HMACFRE DUMO nd REHOLAS EVRA FY vicgera.
 MKHOMAYA R erda sonyame sanka.
 PKOYUH PAI YSACAR V prita." \\
 PKOYUH PRAKARP YSACAC KALHYH EF.
\end{verse}
\end{quote}

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II.C.2.9.1 NAIMITTIKAPRALAYA

The description of the Naimittika is as follows:

At the completion of one thousand Caturyugas, as the dissolution arrives, the Prajāpati begins to absorb the people in Himself. A severe drought extends for a span of hundred years causing the destruction of all the living beings. The feeble strengthened living beings on earth get dissolved first of all and mingle with the earth. Then the sun becomes seven rayed and shines. It’s scorching rays, beyond tolerance sucks up the water. These seven rays then sucks water from the great oceans and getting illumined by means of this food, the seven rays with flames, which had turned into the sun burns all the four world in the four directions. The seven suns shine spreading their rays up and down, scorching the fire of the end of the world. Those suns, illumined with water have many thousand of rays and remain covering the sky and burning the earth. Burnt by the heat of these rays, the earth along with mountains, rivers, oceans and islands lack moisture. The different flames that have arrived with the luminous rays that was spread slopingly, on all sides and placed up and down, rubbed and mingled with the fire of the sun and brought into existence one fire, as a single unit. That fire which was destroyer of the worlds, with the aid of its power, burned all the four worlds moving in circles.
II.C.2.9.2 DISSOLUTION BY FIRE

The dissolution of all the moving and stationary things, the earth lacking trees and grass seemed like the back of a tortoise. The entire occupied world seemed like a frying pan and was repeatedly burnt furiously by those flames. The dissolution of the living beings residing in the lower world and the ocean occur and they unite with the earth. The enraged fire after reducing the islands, mountains, varsas and oceans into ashes, resorts to earth as it burns and sucks water completely from the oceans, rivers and the lower worlds. The Saṃvartaka fire which is a world-destroyer and furious by nature, developed further by the power of Rudra, after passing over the great mountains, burns the worlds. The gods dried up the lower world by burning the earth. It will burn the heaven above after having consumed the earth. The flames of that Saṃvartaka fire extends upto hundreds, thousands and ten thousands of Yōjanas. By the impulsion of the Kāla Rudra, the magnificent fire burns the Gandharvas, the Piśācas, Yakṣas, serpents and demons. Then the Bhūḥ, Bhuvah, Suvah and the Maha Lōkas are burnt completely by the destroyer Kālāgni, who has the universe as his body. The fire having spread out upwards and slopingly in these worlds the buster permeates throughout the universe giving the picture of an iron-ball.

II.C.2.9.3 DISSOLUTION BY RAIN

Then world-destroying terrible clouds rises in the sky shrinking out like a group of elephants\textsuperscript{16}. Then these clouds cover up the sky. Then these terrible and roaring clouds which are of seven types and born of sun, puts down that fire. Then the clouds issue rainfall tantamount to flood and destroy those terrible inauspicious fire. The heavy down power of rain filled the world with water. The fire enters the water after
being overpowered by the powerful waters. The fire being destroyed for hundred years the clouds produced water at the time of dissolution that overflowed the earth in big currents. Just as what the ocean does to the shore, the enormous quantity of water of the currents filled up this world by the impulsion of the Svāyambhuva. The earth with the mountains and islands gets slowly enveloped by water. The water absorbed by the rays of the sun remains as the clouds. It again showers upon the earth and the oceans are filled by it. Then the oceans take over their shores and the mountains get dissolved. The earth sinks down into the water. As the movable and immovable beings in that single ocean gets destroyed, the God Prajāpati lies resorting to the Yōgic-sleep.

II.C.2.9.4 ACCOUNT OF PRĀKRṬAPRALAYA

Kūrma described the excellent Prakrit dissolution in brief:

When the second Parārdha passes by, the Kalagni, the destroyer and the annihilator of the world determines to bring down everything to ashes. On entering His own soul by Himself and having transformed into god Mahēśvara, He burns the whole universe along with gods, demons and men. The Mahādeva after having entered into him, assumes a terrible form and destroys the world. Then entering into the solar sphere and making himself many, He takes the form of sun and burns the whole world completely. After burning all the living beings He hails the great weapon Brahmāśira, burning every thing on the bodies of gods. All the gods have been burnt and the goddess, who is the daughter of great mountain, witnesses Śambhu with her eyes residing alone - says so the Vēdic Śruti. God Paramēśvara performs Tāṇḍava after consuming a lot of nectar, with great happiness and after seeing the goddess while making a garland and the beautiful ornament with the skulls of heads of Gods,
filling up the sky with manifold suns, moon, etc, the thousand eyed, the thousand-formed Lord, thousand handed, thousand footed, thousand flamed, large armed, possessing a terrible face due to long teeth, eyes like the burning fire, trident-bearer, putting an skin and adopting the lordly Yōga. Then the auspicious goddess, drinks the nectar of dancing of her husband, assumes Yōga and unites with the body of the god who bears the trident. The Lord at his own will, gives up the pleasure of Tāṇḍava and burns the shining-natured universe. The earth with all its qualities is dissolved into water when the gods - Brahmā Viṣṇu and the bearer of Pināka bow (Śiva) have taken a resting-position.

Fire consumes the water element along with its qualities. Then fire dissolves into the air with its qualities. The air, with its qualities, dissolves into the sky. In similar lines the sky dissolves in Bhūtādi with its qualities. In Taijasa all the sense organs are dissolved and into Vaikārika are dissolved all the gods. The three type of Ahaṅkāra-Vaikārika, Taijasa and Bhūtādi dissolve into the Mahat. The world-womb along with pitch darkness destroys the indeclinable, unmanifested and great Brahmā of great luster with these. Having destroyed the living beings, in this manner Mahēśvara separates Pradhāna and the Supreme Puruṣa from each other. So Mahēśvara, by his will, effects the destruction of the invincible Pradhāna and Puruṣa and does not happen by itself.

When the three Guṇas are in equilibrium it is known as the unmanifested Prakṛti. Pradhāna constitutes the womb of the universe and is a non-sentient. The twenty fifth principle, the soul, is immovable and sentient. The sages sing the great and the one and only grandfather as a witness. In this manner the firm destroying power of Mahēśvara Rudra burns everything right from Pradhāna until Viṣṇā, so says the Vēda. Sankara causes the Ātyantika dissolution of all the ascetics who
had poured their mind in acquiring knowledge. The Rudra, who is magnificent and composed, brings in the dissolution. Nārāyana is the deluding power, which protects - says Śruti. The twenty-fifth principle, the magnificent Hiraṇyagarbha which is identical to that (Prakṛti) creates the entire universe manifested and unmanifested from Prakṛti. Brahmā, Viṣṇu and Īśa who are omniscient, omnipresent, passionless powers who abide in themselves, are the providers of form in terms of enjoyment and liberation. These eternal of unending pleasure, master of all, loved and respected by all are only one imperishable element, in the form of Puruṣa and Pradhāna. God Indra, Aditi etc are among the thousands of other divine powers which are worshipped by different sacrifices. Each have hundreds and thousands of forms. But there is only one power, devoid of attributes, described variously owing to its standard. God Mahēśvara after exhibiting himself in the form of each power, creates various forms and swallows them by means of sport.\textsuperscript{18}

\textbf{II.C.2.10 DESCRIPTION OF PRINCIPLES}

God described Kāla, Pradhāna and the Supreme Puruṣa as follows:

He says that the Kāla, Pradhāna and the Supreme Puruṣa emerged from the unmanifested Brahman. The entire universe has come into existence from it and so it follows the entire universe is filled with Brahman.

\begin{flushright}
अव्यक्तद्वैपर्यं काल: प्राधानयं पुरुष: परः।
तेभ्य: सर्वं निर्भरं तस्माद् ब्रह्मस्यं जगत्।\textsuperscript{19}
\end{flushright}

He whose hands and feet are everywhere, eyes, heads, ears and faces are on all sides, abides in the universe covering all.

He who seems to have all the sense qualities, but still is free from it; who supports everything in his self; who is blissful, unmanifest and
without duality; without comparison, proofless; but still can be proved; without an alternative; comparison-less, still in whom everything is protected; the one who is deathless, identical, still separately posed, eternal, constant, immutable, unqualified and the ultimate void is the knowledge as ascertained by the learned.

He is the soul of all the elements, He forms both the outside as well as inside, He is the ultimate, He is the one who is capable of reaching everywhere, He is quiet and the Supreme God, knowledge incarnate. One is said to be well versed in Vēda only when one acquires the knowledge that He (Brahman) pervades the complete universe consisting of stationary and movable elements and holds all the elements in him. The Pradhāna and the Puruṣa are two different entities. The time which is without beginning is mentioned to be a very good combiner of these two tattvas. All these three are innate in the unmanifest and the wise are aware that He (Brahman) is identical with and also different from it.

She, who enchants all the living beings, and gives birth to the complete universe starting from Mahat and ending with Viśēṣa is known as Prakṛti. Puruṣa being mixed-up with Prakṛti enjoys her qualities since it is freed from ego- it is said to be twentyfifth.²⁰

महद्वां विशेषान्तः सम्प्रसूतेऽविनं जगत्।
या सा प्रकृतिकिर्मित्यो मोहिन्यं सत्यदेहिनाम्।।
पुरुषः प्रकृतिस्य हि भुक्ते यः प्रकृतानु गुणान्।
अहंकारभिमुखत्वात् प्रोच्यते पदविवाकः।।²¹

Mahat or Ātman is the first evolute of Prakṛtis and is blessed with the strength of knowledge and so becomes the knower. The ego-consciousness is born form it. There is only one great soul. The philosophers sing it ego-consciousness, the individual self (Jīva), and the inner self. It is only via this ego that the happiness and miseries of life are
perceived. For that reason ego is based on knowledge and mind is its aid. Therefore Puruṣa is involved in the world because of ignorance. The union of Prakṛti and Kāla produces ignorance.

Kāla creates all the elements and the same Kāla absorbs all the created beings. Everything is under the control of the Kāla, but the Kāla can never be controlled.22

तेनाविवेकतस्मात् संसारः पुरुषस्य तु।
स च चाविवेकः प्रकृतिः सक्तात् कालेन सोःभवत्।।
कालः सृजितं भूतानि कालं संहरं त प्रणत॥
सदैव कालस्य शरणा न कालः कस्यस्वाधिष्ठानेऽवसे॥२३

The God said that no one is superior to him because He is omnipresent, tranquil, representation of the knowledge and Paramēśvara and one who realizes him gets liberated. Further He said that He is the unmanifest and the Supreme Lord and has the space for his form. He alone is eternal and nothing else, except him, among the movable and immovable in the universe is eternal. He being the Lord of and one with Māyā, gets united with the Kāla and creates the universe and also absorbs it. So only with his cooperation the eternal Kāla creates the entire universe and contributes its impulse. This is what the Vēdas preach.24

II.C.2.11 BIRTH OF BRAHMĀ

In the following para Birth of Brahmā and nature of Śiva is described:

The god says that He is identical with Brahman, quiet, eternal, pure, indeclinable sole and the Supreme god. He said that the Mahat Brahman is his womb wherein He sowed the seed and that principal is known as Māyā and form the complete universe was born.25
The Pradhāna., Puruṣa, Ātman, Mahat the origin of the elements, Tanmātras, the five gross elements and the senses are born from that Māyā.

प्रधानं पुरुषो ज्ञात्मा महात् मूलादिरेख च ।
तन्मात्राणि महामूलादिरेखाणि च जस्ते।\textsuperscript{26}

From it was produced the golden egg tantamount in brightness to a crores of suns. The great Brahmā was born in it by the impulsion of his power. All the other beings are made of Him. Deluded by his Māyā they failed to recognize their father. Those which are born from the womb with a definite shape has Māyā for its birth place and He is known as the father. The learned who know me as the father, as the Lord and as the one who sowed the seeds never get deluded by illusion in all the worlds\textsuperscript{27}.

Prakṛti is the cause of the seven subtle principle namely the five Tanmātras, mind and Ātman. Therefore she is known as Pradhāna and also called bondage and dedication. In the Vēdas, the power that lay hidden in Prakṛti is called as the cause and origin of Brahmā. Her only Puruṣa is Parmeshtin Supreme Mahēśvara and the truth form. That is the Puruṣa who is Brahmā, Yōgi, Paramātmā, the great who pervades the sky, the one who is known through the Vēdas and eternal. He is the only Rudra, death, the one unmanifested, the seed and the world\textsuperscript{28}.

तन्मात्राणि मन्य आत्मा च तानि सूक्ष्माण्याहृ: सत्तमात्माकानि।
या सा हेतु: प्रकृति: सा प्रधानं बन्ध: प्रोक्तो विनिवेगोपी तेन।\textsuperscript{11}
या सा सत्स: प्रकृतस्तो लीलरूपा वेदेषुक्ता कारण ब्रह्मयोऽनि:।
तस्या एक: परमेष्टी परस्तम्भाशावर: पुरुष: सत्त्वरूपः।\textsuperscript{11}
ब्रह्मा योगो परस्तम्भा महीयान् व्यायमयानी वेदेषु: पुराणः।
एको रुद्रो मूर्तिपुर्वकमेकं बीजं विष्णु देव एक: स एव।\textsuperscript{29}
Some know Him as one while others as many. Some treat him as one Ātmā while the rest as many. But He is subtler than an atom and greater than anything great. Those versed in the Vēdas call him as Mahādēva. He transcends Buddhi who realizes the Lord as abiding in the cave, eternal, the Puruṣa who’s manifestation is the universe and who is full of golden splendor and is the ultimatum of the wise men.
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29. Kurma-II, Chapter- 8, Sloka No- 14-16, Page Number- 324
30. Kurma-II, Chapter- 8, Sloka No- 17-18, Page Number- 324
II.C.3 SKĀNDAPURĀṆAM

II.C.3.1 DISSOLUTION BY LORD RUDRA

Mārkaṇḍeśyā replies the following as a response to the query posed by Yudhisṭhira as of “what strange incident took place after the departure of all the Rṣis, with the penance as their true wealth, to the Paramaloka?”

Mārkaṇḍeśyā says after the departure of those people residing on the bank of Narmadā, the Raudra Saṃhāra (Dissolution by Lord Rudra) took place destroying all the beings. Brahmā and the other Dēvas praised the Lord Śiva, and further requested him to dissolve the world on which Dēvas, Asuras and humans were present, for, the time which had completed the thousand Yugas was ripe for dissolution.

Brahmā said to Lord Śiva that Lord Śiva created the world assuming his form and protects the world in the form of Viṣṇu. It is He who resolved himself into Brāhma, Viṣṇavī and Śaivī. This was done by him in order to create, protect and destroy this world. Lord Śiva on listening to the words of truth of Brahmā and Viṣṇu, with the help of his Gaṇas, Brahmā, Viṣṇu and of Umā divided the Lōka into seven. He divided the cosmic egg from one to the farthest end as Bhū etc till the end of the Brahmālōka.

After that those three Dēvas on attaining one Lord ‘Īśa’ get condensed. Then they taking different forms maintain the entire universe. The Lord destroys all the beings in the form of Rudra. In the form of Viṣṇu He protects it and as Brahmā He creates.

संहारं सर्वभूतानं रुद्रते कुरुते प्रभुः ।
विष्णुवः पालयेकान्तरात्मते सृष्टिकारकः ॥

1
2
3
In conjunction with Rudra Mahēśvara becomes time. She exalted as the very form of the world is situated with him. The learned endowed with the knowledge of elements call her ‘The Prakṛti’. The one reason behind the form of Puruṣas nature and the form of Prakṛti is Paramēśvara. From it evolves the entire world of movable and immovable objects and into it dissolves the entire world at the end of the Yuga.

It is by the Supreme Being that this world, marked by ‘Bhagaliṅga’ (the genitals of male and female) spreads out. The ‘Bhag’ from Lord Viṣṇu and Liṅga form Lord Mahēśvara glitter in all the Lōkas and are sung in the Lōkas like Bhūr and Bhuva etc. He permeates in all the beings and so Viṣṇu is called as ‘Bhag’.

प्रकृत्य सह संयुक्तः काले भूत्वा महेश्वरः।
विख्रुपं महाभोगा तस्य पार्श्वे व्यवस्थिता॥
शायाहः प्रकृति तअः पदायानां विचारणा:।
पुरुषवेच प्रकृतित्वेच च कारण परमेश्वर:॥
तर्कादेतज्ञातः समुद्रतः चरारम्भः।
तत्स्मिनेव यथं यात्य युगाते समुपस्थिते॥
भगलिङ्कशीर्षिकतं सर्वे व्यासं वै परमेष्ठिना।
भगरूपो भवेष्टिष्णु: लिङ्करूपः महेश्वरः॥४

II.C.3.2 DESTRUCTION BY DĒVI

The Mahādeva asked the Dēvi to destroy the entire universe. He asked her to assume the great Raudra form and destroy the movable and immovable ones in the universe. Then the Lord said that He will destroy and immerse this universe into water and make it into one ocean.

Dēvi answering the Lord said that she cannot destroy this universe being its mother. As her heart is filled with compassion she negates
destroying this universe and requests the Lord to destroy this entire universe Himself.

On listening to what the Dēvi said the Lord with great anger expressed his disapproval and with the loud noise rebuked goddess Mahēśvarī with the words ‘ŌM ḪUṂ PḤAT’ī. Then goddess Mahēśvarī with her broad eyes filled with anger roared the words Hum....... Hum......... At that moment the angered goddess had become as even as the night of death. She then making the noise of Hum....... Hum......... progressed attaining the form of Maharaudra which like a thunder gets heard in all the ten directions⁵. She was burning out the complete universe. The entire Dēvas fell down on to the earth surface after being burnt. The Yakṣas, Gandharvas and the Kinnaras, on being burnt fell on the earth’s crust. The group of Bhūtas fell down with the noise ‘ Ha.... Ha... He... He’ which was filled with sorrow.

At that time the entire world and the Trilōka, with animate and inanimate beings, were filled. The surface of the earth was filled up with ones that were burning, ones which were falling and with those of the falling Bhūtas. As the surface of the earth was being filled up with the broken peaks of mountains falling down, this event of destruction enhanced the happiness of Lord Rudra as the Bhūtas were being subjected to violence and the animate beings were devoured. As she sensed the foul smell she made loud noises. Her mouth was filled up with stream of blood that lay scattered and her entire body was smeared. The goddess who embodies auspiciousness, filled with anger taking into Her hands the job of destruction, became the Caṇḍī. Mahārṣis like Bhṛgu and other who had attained the Mahālōka along with hundreds of other Brāhmaṇas, Kṣatriyas and Vaiśyas were subjected to destruction. Grief stricken Dēvas, Asuras, Rākṣasas began to enter the Pātālalōka.
And a few others hid themselves in the caves. The Dēvī spreading herself out in all the directions took the very form of death. When that Yuga was approaching the end of its span the goddess was specially deputed by the Mahādēva.

The one Dēvī transformed herself into nine types and subsequently each of these nine types converted itself into ten forms. She, who has sixty-four forms, then began to make loud noises. Then she became the one with thousand forms and she the ‘Śiva’, then transformed herself into a lakh-crore of bodies. She sported different weapons of various forms and different musical instruments. She attained this strange form by the order of Lord Śiva. In the sky, in all the directions were situated the Gaṇas of Lord Mahēśvara holding dreadful weapons capable of destruction. All those Gaṇas were wandering with the goddess with weapons like trident etc. After this a few Mātrgaṇas (group of divine mothers) along with the Vināyakagaṇas, in the form of Raudra for the destruction of the world grew in number. All the four directions were filled with horrible violence. Constellations, Gaṇas and the entire Vaimāṇikagaṇas were completely surrounded by thousands of Śivas and Mātrgaṇas. As that Yuga was approaching its end she was wandering in the entire universe. The ten directions were filled with Raudras who were wanderers, screamers and tormentors. The place containing the heap of rocks, the mountains and the trees were reduced to dust and in that place the villages and cities were burnt up and consequently reducing them to a heap of coal. That place was full of smoke emanating from the burning dead bodies. Such was the status of the entire Trilōka. The entire place was full of distress giving out sound ‘Ahh’. In this manner the entire universe was in a situation comparable only to a helpless forest.
REFERENCE

1. Skanda-II, Chapter- 87, Sloka No- 1-8, Page Number- 385
2. Skanda-II, Chapter- 87, Sloka No- 15-16, Page Number- 387
3. Skanda-II, Chapter- 87, Sloka No- 16, Page Number- 387
4. Skanda-II, Chapter- 87, Sloka No- 17-20, Page Number- 387
5. Skanda-II, Chapter- 87, Sloka No- 24-33, Page Number- 388-389
6. Skanda-II, Chapter- 87, Sloka No- 41-54, Page Number- 390-393
7. Skanda-II, Chapter- 87, Sloka No- 60-66, Page Number- 394
II.C.4 ŚIVAPURĀṆAM

II.C.4.1 DESCRIPTION OF THE NATURE OF MAHĀPRALAYA AND THE ORIGIN OF ŚAKTI

Brahmā explained the Śiva principle to Nārada as follows:

At the time of great dissolution when the universe with its movables and immovables were destroyed completely, then there was darkness everywhere due to the absence of planets, stars, sun etc. The moon fire, air, earth, water, day, night, Pradhāna, sky and other light were absent. Sound, touch smell, form, taste and all visible items remained invisible. The ‘Sat Brahmā’ alone existed in that silence and pitch darkness which cannot be pierced even by a pin.

Mahāpralayān āhā na prakāraṇānām.
Asthītīmōmyaṁ svarāṇakāraṇākāraṇākāraṇaḥ.
Aṣṭāṅgahṛdaṁ rājaśvāṃ sūgandhānaḥ.  ॥
Aṣṭāṅgahṛdaṁ rājaśvāṃ sūgandhānaḥ.  ॥
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Aṣṭāṅgahṛdaṁ rājaśvāṃ sūgandhānaḥ.  ॥
Aṣṭांगहर्दिति यध्वेऽवि सदस्यं प्रतिपद्धते॥ ।

It is said as ‘Sat’ when there is no real-unreal soul present, the Yōgis see it (sat Brahman) continuously in their heart-firmament. It is beyond the range of mind and sound. It is beyond the senses name, form and color. It is neither gross nor subtle, short or lengthy, small or big and which does not increase and decrease. It is that about which the Śruti describes with surprise as the form of truth. It is radiant illuminating, changeless, formless, attributeless, omnipresent one-formed and the one who can be attained by the Yōgis. It is without alternative, without
beginning, Māyā and beyond trouble, without beginning and end, pure knowledge, non-dual. That which is named due to its modifications, after some time willed for a second one.

निर्विकल्पं निरारम्भं निर्माणं निरुपद्वम्।
अहितियम्यमानान्तमविकारं चिदात्मकम्॥

The formless, out of its own sport imagined its form. He possessed all the wealth, was omniscient and beautiful. That form was capable of going everywhere, had all forms, was able to see everything, was adorable by all and was the beginning of all. After having imagined this pure form endowed with wealth, that one which is non-dual without a beginning and end, which is the form of knowledge, which is all-pervading which is also the indestructible Supreme ‘Brahman’ disappeared. The form of that formless Brahman is ‘Sadāśiva’ The learned people of the yore called this form as ‘Īsvara’

अपूर्वं यत्रार्थं वे तस्य मूर्तिः सदाशिवः।
वर्णाचीना पराचीना ईशवरं तें जगुर्वंशः॥

He created ‘Śakti’ with an independent body from his own body. That Śakti is Pradhāna, Prakṛti, Guṇavati, Māyā and Para. She is the one who gave birth to the Buddhi principle and She is said to be beyond modifications. She is called as Śakti, Ambikā, Prakṛti, Sarvalokeshwari, Tridēva-Janani, Nitya and as also the prime cause. She is the only Māyā, but in her union she becomes manifested in many forms.

अचिन्त्यतेनजसा युक्ता सर्वयोगीः समुद्रतता।
एकाकिनी यदा माया संयोगाः श्रायणेनालकम्॥

From that Prakṛti Mahat and from that Mahat the three Guṇas were produced. From it the Ahaṅkāra and from it due to the difference in Guṇas it became three. From it the Tanmātrā was produced. From the
Tanmātrās the Pañcabhūtas were created followed by Jnanendriya and Karmendriya.

Brahmā said to the Rṣis that he had described about the principles. All the works of the Prakṛti are insentient and it should be understood to be beyond Puruṣa. Those twenty-four principles, on being absorbed by the will of Śiva, slept in the Brahmā-formed water.

II.C.4.2 THE SPAN OF LIFE OF THE TRINITY

The sages were willing to know on the basis of which unit the life of this Kāla is evaluated. They were also willing to know what was the maximum span of Kāla in numbers.

Vāyu replied that the first unit of life is Nimēṣa. The limit of Kāla in calculation is beyond shanti. The time taken for the winking of the eye is Nimēṣa. Fifteen Nimēṣa is considered to constitute one Kāṣṭhā. Thirty Kāṣṭhās make one Kalā and thirty Kalās one Muhūrtā. Thirty Muhūrtas make up one day-night. One month is made up of thirty day-nights i.e two Pakṣas. One month is equal to one day-night of the Piṭṛs which is of Kṛṣṇapakṣa night and Śuklapakṣa day. One Ayana is of six months and two Ayanas make one year. This period is one year of mankind in terms of worldly calculation.

It has been concluded by the Śāstras that one year of mankind constitute one day-night of the Dēvas in which there is the Dakṣiṇāyana night and the Uttarāyana day. Thirty years of mankind make one month of Dēvas and twelve such months make one year of the Dēvas. The calculation of Yugas is made of these celestial years and the learned one have said that there are four Yugas namely Satyayuga, Trētayuga, Dwāparayuga and Kaliyuga. Among these the Satyayuga is four thousand divine years were in the Sandhyā is of four hundred years and the
Sandhyāmśa is also of the same period. It is considered that the Sandhyā proceeds Yuga and the Sandhyāmśa follows the Yuga. In the other Yugas the count of the years and Sandhyā reduce by one quarter, just as the Trētā is of three thousand years with the Sandhyā and Sandhyāmśa each of three hundred years, the Dvāpara of two thousand years with Sandhyā and Sandhyāmśa of two-hundred years each.

In this Manner inclusive of the Sandhyā and Sandhyāmśa twelve-thousand years make one Caturyuga and thousand Caturyugas constitute one Kalpa. Seven Caturyugas constitute one Manvantara and in one Kalpa there are fourteen manus. In this manner thousands of manvantaras and kalpas have passed. They can neither be known or counted by anybody and also no one can explain them in detail serially.

One day of Lord Brahmā, born of that unmanifest, is equal to one Kalpa. One thousand Kalpas constitute one year of Brahmā. In this manner eight thousand years constitute one Brahmayuga and one thousand Yugas of Brahmā constitute one Savana. When one thousand Savanas is made three-fold the life time of the supreme Brahmā gets completed. In one day of Brahmā fourteen ie in one month there are four-twenty Indras. In one year there are five thousand and forty Indras. In the entire lifetime of Brahmā there are five lakh forty thousand Indras. Brahmā’s lifetime is one day of Viśṇu and Viśṇu is stationed until one day of Rudra and the life time of Rudra is one day of Īśvara and it is know as ‘Sat’. A day of Sākṣat Śīva is the life period of Sadāśiva. In his time period there exists five lakh forty thousand Rudras and others. But in Sākṣat Śīva the time does not proceed. This time span which has been mentioned for creation is the time span of one day of that Īśvara and the same period is understood as the night. In the day, creation takes place and at night, dissolution takes place

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But for Paramēśvara there is neither day nor night. This is conducted in view of the welfare of the world.

The subjects, Prajāpatis, the three deities, gods, Asuras, the sense organs, the subjects of the senses, Pañcabhūtas, Tanmātrās, Buddhī, Indriyas and their presiding deities - all these are established in the day time of that Paramēśvara and at the end of the day they get dissolved. No one can violate by time, activity and nature the energy of that universe-souled under whose control this entire world remains. We salute that Mahādēva Śiva.

II.C.4.3 CREATION AND SUSTENANCE

Sages asked how does the Paramēśvara (Lord Śiva) effect the great sport and command the entire universe after creating and establishing it? How was this world produced at first, by which one is the entire universe pervaded and at the end in whose great womb is it consumed?

Vāyu said that - firstly Śakti came into being followed by Śāntyatītapāda. From Śiva, Śakti the Māyā came into the existence followed by the unmanifest. From Śakti the Śāntyatītapāda came into being followed by Vidyāpāda and Pratiṣṭhāpāda in order. After Pratiṣṭhāpāda the Nivṛttapāda was produced. Therefore the creation inspired by Īśvara is described briefly. The order in which all these are created, the reverse order of that is followed during annihilation. There is a creator who is different from and beyond what is pointed out by these five padas. Thus the entire universe is pervaded by five Kalas. The Avyakta is the cause but it is accomplished by that Ātma. Though they come together and also create Mahat etc until Viṣēṣa, the agency ie
makership belongs to neither Avyakta (unmanifest) nor the Ātma. The Prakṛti being insentient, the Puruṣa ignorant and all that - Pradhāna, Paramanu etc being insentient cannot create anything without an intelligent cause. Therefore for making an universe there is a necessity for an agent ie a doer since it is composed of parts. For this reason he who is free, capable, powerful and omniscient, He is without beginning, without end and owns all the wealth always. He is the maker of the universe - Mahādeva Mahēśvara, He is also the protector and the destroyer. He remains separate.\textsuperscript{12}

स एव जगतः कर्ता महादेवो महेश्वरः।
पाल तत्त च सर्वस्य तत: पुष्पगन्धस्य:।\textsuperscript{13}

The transformation of Pradhāna and the activities of Puruṣa - all these takes place under the command of Him, strictly adheres to truth. This is the firm conclusion in the minds of good ones while the ones of feeble intellect do not subscribe to it.

The period of the commencement and until the arrival of the great dissolution, in such a period Brahmā hundred years passes by. This is the life in numbers of Brahmā who was born out of the Unmanifest. The first half of his life is known as Parārdha. At the completion of two parārdhas the life of Brahmā comes to an end. At that time the Avyaktatman having taken the effects dwells in the Ātman. When the unmanifested abides in the Atman then the effects or modifications attain restriction ie gets seized then both the Pradhāna and the Puruṣa settle equally.\textsuperscript{14}

आत्मन्वस्थितेःध्वः के विकारे परिसंहते।
साध्योऽण्यापितते प्रधानपुरुषावभूः।\textsuperscript{15}

In those two the Tamas and Sattva Guṇas are established equally with one another. The two look woven with each other as there is no
predominance of the Guṇas. At that time the Guṇas were in equilibrium and in a indivisible stage, then there was a rise in the darkness, the wind was still and water was calm, and there was nothing to be realized. In that world of unknown status the only Mahēśvara worshiped Maheshwari in the entire night. In the morning at the dawn that Paramēśvara by the power of his Yōga with the aid of Māyā entered both the Pradhāna and Puruṣa and agitated them. By the command of the Paramēśthīn the creation takes place from the Avayakta and after that the entire beings come forth once again.¹⁶

prabhātāyāṁ tu śarbhaśāṁ prayāṇapuruśavābhuḥ.  
pravishyāṁ kṣobhāyāmāsā māyāyōgaṃnānūbhavē. ||

tāt: punarśeṣāñām bhuṭtanaḥ prabhāvāyvātal.  
āvyaktaḥbhavatṣūdhistāraṇāya prameśthīn. ||¹⁷

That Paramēśvara, by whose single fraction of Māyā the excellent higher and higher creation inclusive of wonderful wishes come to an end, that Paramēśvara is known as ‘Adhvapati’ salutations to that Paramēśvara who is different from all other worlds¹⁸.

II.C.4.4 DESCRIPTION OF CREATION

The Vāyu said that by the command of Īśvara, presided over by Puruṣa the Avyakta evolved modifications serially from Buddhi to Viśeṣa. From those modifications the three gods namely Rudra, Viṣṇu and Pitāmaha, the cause of all, were created. They had the power without any obstruction to pervade any where in the world, perfect knowledge ever existing wealth and Siddhis like Anīmā etc. Mahēśvara endowed them with Lordship and so these trio formed the cause of threefold activities namely creation, preservation and dissolution. He bestowed among them, in between the Kalpas, the activities of creation,
protection and dissolution to each in order that there is no conflict due to delusion of intellect (buddhi)\textsuperscript{19}.

\begin{verbatim}
शुष्किस्तिथितः त्वां वायुः कर्मसु ग्रंथु इत्युताम्।
प्रभुच्छेन सहेतेष्यां प्रसीदति महेश्वरः।
कल्पान्तरे पुनरस्तेषामस्य प्रभुविमहिनाम्।
सर्गरक्षायाचार्यः प्रत्येकं प्रदश्यो च स:।
\end{verbatim}

They are created among themselves and serve one another. At some places Brahmā is praised, at some places Viṣṇu is praised while at others Rudra is praised but because of this their superiority and sovereignty does not predominate. Those fools who criticize them by speech and enter into disputes grappling with one another, without doubt become demons and ghosts. God Mahēśvara is everything, beyond three Guṇas, is four in formation, and is the cause of that energy which forms the foundation of every thing. So it is the soul of these three (dieties), Prakṛti and Puruṣa and sportively created the world establishing its supremacy\textsuperscript{21}.

\begin{verbatim}
देवो गुणत्रयातीतः क्षत्रियो हो महेश्वरः।
सकलः सकलाधारः शक्तिरत्नसत्तेव च।
संस्कृतयात्मा त्रिवस्य यत्र क्रृतः: पुरुषव्य च।
लोकाकृतजगतसिद्धर्षव्रे व्यक्तिस्मित:।
\end{verbatim}

He who is higher then everything, eternal, supreme and the one who forms the foundation of everything is the soul, which abides in everything. Therefore Mahēśvara is in Prakṛti and Puruṣa. Sadāśiva, Bhava, Viṣṇu, Brahmā- everything is ‘Śivātmā’.

\textsuperscript{19}\textsuperscript{21}\textsuperscript{22}
II.C.4.5 CREATION OF SUBTLE AND GROSS ELEMENTS

The first one from Pradhāna is the Buddhi, which should be known as great intellect. From the Mahat principal were found, when agitated, three kinds of Ahamkaras. From the Ahamkaras were born gross elements, subtle-elements and the sense organs. The modification of the Sattva preponderant Ahaṅkāra is sattvik. The vaikarika creation came forth at once. The organs of perception are five and organs of action are five. The eleventh is the mind, which by its own nature comes under both the classifications. From the ego filled with Tamas came forth the Bhutatanmātrās. Since the existence of elements came first it is said as Bhūtādi.

From the Bhūtādi the Śabda Tanmātrā is born and from this the ether is produced. From the ether the Sparśatanmātrā, from it Vāyu, from Vāyu the Rūpatanmātrā and from it Tejas and from this Tejas the Rasa Tanmātrā is born. From this Rasa water is produced, from this water the gandhatanmātrā is produced and from it the Pṛthivī cameforth. From this bhutas this entire movable and immovable beings are created. Presided over by the Puruṣa and by the grace of the Avyakta all those from Mahat until Viśeṣa formulate the egg. When the Brahmas' activities are accomplished there, then the growth of Brahmā named Kṣētra jña took place well in that egg.

He is the first to be embodied, he is said to be Puruṣa. He is the first maker of the sentient beings, thus Brahmā was present at the beginning. From him was born the intellect which has knowledge and determination, as its characteristic, which is the accomplisher of righteousness and wealth and which is desirous of holy rites. Having control on all, possessing the three Guṇas and being dependent on Avyakta by nature, whatever his mind wishes for, it is born out of the
Avyakta. Dividing him self into three he spreads about in the three worlds and takes care of creation, annihilation and protection himself in these three forms. He creates as the four-faced, annihilates as time and has one thousand heads as Puruṣa. These are three stages of the Svayambhu (self-born). He has Sattva and Rajas as Brahmā, has Tamas and Rajas as Kāla and has only Sattva as Viṣṇu. The expansion of Guṇas is of three kinds in the Lord. As Brahmā he creates the world, as Kāla he diminishes the world and as Puruṣa he preserves it. He is disregarding. Thus the actions of the Lord are three kinds. He is said to be ‘Triguṇa’ as he is differentiated as this three. Since he is divided as four he is praised as ‘Caturvyūha’. Being the beginning he is called ‘Ādīdeva’. Since he is birth less he is called ‘Aja’. He is known as Prajāpati since he protects the subjects.

II.C.4.6 ONE COSMIC EGG.

The golden Mēru forms the cover of the membrane surrounding the womb of that noble great soul. It is also followed by the Jarāyu Mountain while the oceans form the water of the womb. These Lōkas are situated in the universe, the moon, the sun, with stars, with planets and with air—all these are placed in that cosmic Egg. This is enveloped with waters, which is ten times bigger than it. The waters are enveloped by the Tējas, which is ten-fold times bigger than it. This is further enveloped by air which is ten times bigger than it. This is followed by ether, which is further enveloped by Bhūtādi. The Butadi is enveloped by Mahat and the Mahat is enveloped by Avyakta. Therefore the egg is surrounded from outside by seven coverings.
II.C.4.7 THE AVYAKTA

There are eight Prakrtis, which are situated covering each of these. It should be known that these are the agent of creation, sustenance and annihilation. They are born of one another and bear one another. They being the cause and the effect support one another and get supported. Just as the manner in which the parts of the tortoise spreads and withdraws itself, in a similar manner the Avyakta brings about modifications and withdraws it again. All the things that originate from the Avyakta are born in a regular order. At the arrival of the dissolution time, they merge in the reverse order. Under the control of time become unequal. It should be known that equilibrium of Gunas is dissolution and their difference is said as creation.

That cosmic egg which is thick and huge is the source of origin of Brahmā. It is the dominion of Brahmā therefore it is called Brahmā Kṣetrajña. There are thousand and crores of these cosmic Eggs which are placed at the sides, above and below because the Pradhāna can reach anywhere.

In many places the four-faced Brahmās, Vishnus and Rudras are created by the Pradhāna in the proximity of Shambhu. Mahēśvara is beyond the Vyakta (manitest). The egg came forth from Avyakta. Lord Brahmā was born from that Egg and by him the worlds were created. The primary creation that took place first was devoid of intellect. The ultimate dissolution is carried out by Īśvara alone sportily at the end.

Brahmā is the offspring of Prakṛti. The Pradhāna has neither a beginning nor a center nor an end. It is powerful and is in colours of red and white. It is associated with Puruṣa. When there is predominance of Rajas it aids in the growth of the progeny. It, at the onset of the creation produces the eight modifications, which is destroyed at the end. The
establishment and progress of causes born of Prakṛti are carried out by the mere will of Mahēśvara.

II.C.4.8 CREATION AFTER THE DISSOLUTION

The sages requested Vāyu to describe the manvantaras, kalpas, the creation and re-creation after dissolution taking place in between them.

Vāyu said that half of Brahmā’s life time mentioned is said to be a ‘Parardha’. At the end of the lapse of that duration dissolution takes place. In each and every day of the first-born Brahmā’s day, fourteen manus come and go. Vāyu said it is impossible to describe manvantaras. He further said that even if it were describable it world be of no avail to them and so he will not describe is separately.

Among the various kalpas, inside the current Kalpa in progress the creation is taking place within creation in brief. There are fourteen manus even in the current Varaha Kalpa, which is in progress. There are seven Svāyambhuva etc and seven Savarni etc. In them, now it is the time of Vaivasvata Manu. In all the manvantaras, creation and dissolution takes place in a similar fashion. The learned know this through conversation.

When dissolution took place in the previous Kalpa, then to fierceful storm all the forests and trees were destroyed. Then everything was burnt by the fire god even as dry grass. Then the rains poured and the oceans crossed their boundaries. In those great waters all the directions were destroyed. Then in those waters arose waves in groups of curves. After that there began a terrible dance of the waves in those waters of dissolution. Then Brahmā assuming the form of Nārāyaṇa slept in those waters happily. Vāyu said the sages to listen to the sloka formed mantra about Viṣṇu along with meaning of the words that he would recite.
Water are called ‘Nara’. Waters are the progeny of Nara. Water forms His abode. Therefore he is called as Nārāyaṇa. With the palms joined for salutation the Siddha residents of the Janalōka and gods, awakened the Lord of the gods who was in a Shiv-Yo-gic slumber by means of slokas in the morning time in the same manner in which the Lord was awakened formerly at the beginning of creation. Then the awakened Lord rised up from his bed of water and viewed in all the four directions with his eyes still lingering in status of Yo-gic-slumber partially. When He did not see anyone except Himself, He was surprised and started pondering deeply. He thought of where the beautiful, huge goddess earth with different kinds of mountains, rivers, cities and forests had gone. When thinking in this manner he was unable to find the earth, then he thought about his three-eyed father. As he contemplated upon the highly splendorous Lord of the lords he realized that the earth was immersed in the waters. Then with the desire of lifting the earth that Prajāpati thought of the form of a divine boar, capable of water sport. Brahmā assuming a huge boar-form entered the Rasātala in order to lift the earth. Then that boar formed Brahmā, similar to the mountain, shone very well as it had reached the foot of the Liṅga-formed Lord. Then that supporter of the earth, lifting up the earth with the curved fangs of his teeth came above the Rasātala. On seeing this the residents of the Janalōka Siddhas and the Munis became happy and began showering flowers. The body of the boar covered with those flowers glittered as if it were the collyrium mountain rained with glow-worms. Then that boat Lord made the earth to assume its own form and established it in its own place. He leveled the earth, placed the mountains upon it end established the four Lōkas of Bhūḥ etc as before. Thus after having removed the great earth with the mountains from the midst of the vast
ocean of dissolution, that Vishwakarma created the universe of mobile and immobile beings again\(^25\).

II.C.4.9 THE PRIMARY AND SECONDARY CREATION

Vāyu said that when Brahmā was meditating upon creation with intelligence then delusion in the form of darkness appeared before him. From that delusion the Mōha, Mahāmōha, Tāmisra, Andhatāmisra and Avidya as the fifth come into existence from that great soul\(^26\).

\[
\text{तमोमोहो महामोहस्तामिस्तामिस्तांच्चसङ्गः।}
\]
\[
\text{अविद्या पञ्चमी चेष्या प्रादुर्भूता महात्मन:॥} \(^27\)
\]

As that self-conceited Brahmā was meditating, the five types of creations appeared. All those were pervaded by darkness similar to a seed enclosed in a coat. They were illuminated from both inside as well as outside, stationary and unconscious. For that reason their intellect, face and sense organs were concealed. For this reason these enclosed souls were stationary and mentioned as ‘Mukhyas’. On finding the first creation to be incompetent Brahmā became dissatisfied and thought of a second creation. As he meditated upon creation, the Triyaksrōtas came into existence.

These animals had light internally but not externally. They had the form of animals and took to wrong paths. On realizing it to be incompetent he thought of another of another creation. At that time the creation of Dēvas who were Ěrdhvasrōtas and Sattvik by nature appeared. They were highly desirous of happiness, uncovered, illuminated from both inside as well as outside and conscious by nature. After that he meditated upon Avyakta and human creation with downward movement (Arvaksrōtas) came into existence. It was competent and filled with misery. They were illuminated both internally
as well as externally and possessed Tamas and Rajas in excess. The fifth
creation of the Lord Īśvara is Anugraha divided in itself as four by
Viparyaya, Shakti, Thusti and Siddhi. They were destitute of wife and
desirous of partitions.

The first creation of the Paramēśthin Brahmā is that of Mahat. The
second is that of Tanmātrās called as Bhūasarga. The Vaikarika creation
is the third which is also known as the Aindriyaka. These Prakṛta
creation occurred devoid of intellect. The Mukhya creation is the fourth
wherein the immobiles are chief. That which is Triyaksrōtas, from it took
place the fifth creation of animals. From the Īrdhvasrōtas the sixth
creation of gods took place. Then from the arvak srotas ie one’s with the
movement downward the creation of humans took place. The eighth is
the Anugraha creation and the ninth is the Kaumāra creation.

The first three primary creations were without intelligence. The rest
of the five secondary creation of mukhya and others were with
intelligence.

Firstly, Brahmā created scholarly sons equal to Himself. They are
Sananda, Sanaka and Sanātana, Ribu and Sanathkumar. All these sons of
Prajāpati were Yōgins, free from passion and envy. Their mind inclined
towards god and they did not think of creation. When Sanaka and others
disinterested in creation had left, then Brahmā desirous of creation
performed a great penance. After the passage of a long time He became
distressed and consequently He became angry. From the eyes of the
furious Brahmā tears fell down. From those tears goblins and ghosts
sprang up. On seeing those born of his tears He criticized Himself. Then
due to anger and annoyance He fainted quickly. Then the fainted
Prajāpati due to anger shed his Prāṇa(vital breath) off. Then the Lord of
Prāṇa - Rudra bestowing unparalleled favour appeared from Brahmā’s
mouth. Then the Lord divided himself into eleven ‘Atmas’ and told them that He had created them for the welfare of the world and hence they should establish and benefit this world. They should give up the laziness and try to benefit the subjects and progenies. On hearing this they ran crying. Since they cried and ran, they are named as Rudras.\(^{28}\)

Brahmā requested the Lord to help him in the mammoth task of creation. On being requested thus, Lord Rudra accepted to the proposal. Then, the delighted Lord Brahmā honoured him and proceeded for a second creation with his permission. He created from mind Marīcī, Bhṛgu, Aṅgīras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vasiṣṭha. Then Brahmā created Dharma and Sankalpa. These are said to be the twelve sons of Brahmā. These ancient house holders were born along with Rudra. Their families are twelve inclusive of the divine gods. They had progenies, holy rite and were decorated with sages. Then gods, Asuras, manes and human - Brahmā was desirous of creating these four along with Rudra.\(^{29}\)

II.C.4.10 CREATION BY COPULATION

When the creation made by Brahmā did not multiply, He thought of creation by the method of sexual intercourse. In the past the woman race had not appeared from the Lord, therefore Brahmā was unable to produce creation through sexual intercourse. Then Brahmā applied His intellect to accomplish the objective of the multiplying the subjects, He should ask Lord Śiva. Brahmā thought that without Śiva’s grace the subjects would not multiply and so He began to perform penance. Then Brahmā performed severe penance for Lord Śiva filled with that Supreme Śakti who was the maker of the endless worlds, primordial, subtle, pure, pleasant, attribute-less, the invisible world, unsullied, trouble-less,
eternal and one who stays always with Īśvara. It was not long time that the Lord became happy on the severe penance of Paramēśṭhin. Then Lord Śiva Himself appeared before Brahmā as Ardhanareeswara\(^{30}\).

Lord Śiva said to Brahmā that He had understood the importance of his words. Śiva said that Brahmā has penance for multiplying the subjects. Śiva was very happy with Him and said that He would grant all his wishes. After uttering these exalting sweet words, the Supreme deity Śiva created goddess from the part of his body. The learned call the goddess Brahman and she possesses divine qualities. She is the greatest Śakti of the Supreme Soul Śiva\(^{31}\).

Brahmā said to goddess that the Lord had created him at the beginning of creation and appointed him for the creation of subjects and from then He had been creating the entire universe. He said that He had created gods and others mentally. Inspite of being created again and again, they did not increase in number. He said that, from then, He was willing to multiply his subjects through copulation. He said that the woman race had not come into existence from her formerly. For that reason He does not possess the power for the creation of woman-race. All kinds of Śakti originate from her and therefore she is the provider of Śakti to everyone in all the places.

The granter of boons, omnipresent, the Māyā-formed Surēśvarī - the goddess was requested by Brahmā to multiply the creation of mobile and immobile. Brahmā prayed the goddess, the dispeller of the fear of the world, to be born as the daughter of his son - the Dakṣa Prajāpati.

Then the goddess created a Śakti from the middle of her eye-brows, equal to herself in splendor. Lord Śiva looking at her smilingly said:

Śiva said her to propitize Brahmā with penance and fulfill his desires. Śakti obeyed the Lord. In accordance with the command of
Brahmā she became the daughter of Dakṣa, after giving Brahmā the unparalleled Śakti in the form of Brahman and she entered the body of Śiva. Then the Lord disappeared. From the time, the enjoyment in women was established.

From then, the creation of subject through copulation took place. Then Brahmā was satisfied\(^{32}\).

Vāyu said that after acquiring the Supreme and eternal Śakti from the Lord in this manner, Brahmā desired to promote the process of procreation by copulation. Brahmā himself became man in one-half and a woman in one-half. From that women-half was born Satarūpa. From the male-half was produced the Vairaja. He is the Svāyambhuva named Manu, the first man\(^{33}\).

II.C.4.11 THE GENERATION OF BRAHMĀṆḌA FROM ŌMKĀRA

The Supreme Brahman, which is the Supreme cause, the truth, the bliss, the nectar and the greatest of the great can be expressed by the a single syllable. From the single syllable “A” (named Akāra) Lord Brahmā was born from the seed-formed egg. From the Ukāra named single syllable “U” was created the ultimate cause of the world, Hari. From the Makāra named single syllable was created the Nīlalohita (Śiva). The creator is expressed by the syllable ‘A’, the illusioner by the syllable ‘U’. The syllable ‘M’ expresses the eternal blesser. The Lord expressed by ‘M’ is the progenitor and the letter ‘A’ is the seed. The letter ‘U’ is the womb (source) of Hari and the prime Lord Puruṣa. The progenitor, the seed, the source and the sound - all these constitute Lord Mahēśvara (Śiva).

The progenitor remains established after dividing himself. From the Liṅga of this progenitor, the syllable ‘A’ named seed arose. When the seed was deposited in that syllable ‘U’ named Yōni, it began to grow
from all sides. It became a golden egg. There was no appearance of any of its characteristic and it was beyond the understanding of the ordinary.

That divine golden egg remained stationed in the waters for many years. When it was split after a thousand years, Brahmā was born. When that egg stationed in the water was split by the Paramēśvara, its auspicious golden upper lid got placed upwards. The earth of five characteristics was born of the other half. From that egg, the four-faced Brahmā expressed by the letter ‘KA’ was born. He is the creator of all the worlds, it is He who assumes the three forms and consequently He is called ‘ॐ’ by those, well-versed in Yajurvēda.³⁴
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II.C.5 LIŅGAPURĀṆAM

II.C.5.1 ŚIVA - THE NON-CHARACTERISED

Sūta said that this non-characterised is without sings devoid of attributes and forms the base of the characterised. The non-characterised is said to be Śiva and Śiva is known as the charaterised. The Pradhāna and Prakṛti are said to be best characterised and are devoid of smell, color, taste, sound and touch. The non-characterised which is related with the characteristic signs of Śiva is without Guṇas, constant, indeclinable and endowed with smell, color, taste, sound and touch. The womb of the universe, elements in subtle and gross form and the physical body of the entire universe originated from the non-characterised on its own¹.

अगृहां ध्रुवक्षयमयमलस्य शिवलक्षणम्।
गृहस्वर्णसत्येन साधस्वर्णादिलक्षणम्॥
जगहो महापूर्व स्थूल सूक्ष्म वर्णीतमः॥
विव्रहतो वज्राम्भिपुष्पादभवत्वयम्॥²

From seven kinds, as eight kinds and into eleven kinds, the characterised, expanded by the means of Māyā of the uncharacterized. From then were formed the three important deities. Out of this three, from One was produced the universe, by another One it was protected and by the remaining One it was destroyed. In this way the entire universe is pervaded by Śiva. It has three forms namely Aliṅga, Liṅga and Liṅgāliṅga. The Brahmā itself is the universe. The Parmēśvara is the non-characterised Lord as well as the source of the seed. He is the seed, the womb and also the seed-less. Though He is seed-less He is said to be the seed. The seed, the womb and the Pradhāna are termed as Ātman.
This one, as the Supreme-Souled Rudra, Muni, Brahmā which are pure and ever enlightened, are called as Śiva in the Purāṇas.

II.C.5.2 THE EMERGENCE OF THE UNIVERSE FROM PRAKRṛTI

On being seen by Śiva, the Prakṛti became Śaivi. This Prakṛti endowed with attributes innately, become manifested at the starting of the creation. Beginning with unimanitest and ending with Viśeṣa the complete universe emerged from it. That Śaivi-Pракṛti is named as Ajā (unborn) and Viśvadātṛī (bearer of the universe)³.

अव्यक्तादिविशेषान्तः विश्वे तस्या: समुपत्रतम्।
विश्वधात्री तवजाल्या च शैवो सा प्रकृतिः स्मृता। ¹

That Ajā who is the red, white and black, is the One as well as the mother of varieties of subjects. The Jiva is attached to Ajā. After having enjoyed Her manifest form, He gives Her up. At the time of creation, from the Pradhāna which consists of the Guṇas, the Mahat is evolved when presided over and ordained by Puruṣa. Being inspired by the desire to create, the Mahat presided over by the Ātma (Puruṣa) enters into the unmanifested Avyakta and brings about the creation of the manifest. Then from the Mahat evolved the Sāttvika Ahaṅkāra characterized by conception and determination followed by the evolution of Rājasa Ahaṅkāra with preponderant Rajas. Again from it, evolved the Tamas-preponderant Ahaṅkāra.

II.C.5.3 THE EVOLUTION OF ELEMENTS FROM SUBTLE ELEMENTS

Then from that Ego, born of that Mahattattva, evolved the subtle-elements which plays a key role in creation. From that Ahaṅkāra was produced the subtle sound element which inturn gave rise to the
immutable ether. Then the cause of the sound, the Ego, wrapped up the ether. In this manner the creation of gross elements from the subtle-elements has been described. The subtle element of touch evolved and from it the great air. From it, the subtle-element of colour evolved and therefrom evolved fire. From it evolved the subtle element of taste and from it, the water. From it the subtle element of smell followed by earth. The touch element is enveloped by the ether and the subtle element of colour is enveloped by the active air. The subtle taste element is enveloped by fire. The water which possesses the nature of taste, envelops the subtle element of smell.

This earth has five qualities, the water has four, the fire has three, the air has two and ether has one quality. In this manner the interaction between the subtle elements and element should be understood as creation. There are five sense organs and five organs of action for the perception of sound and others. The mind belongs to both.

II.C.5.4 THE COSMIC EGG AND ITS ENCLOSURES.

The principles starting with Mahat and ending with Viśēṣa produce the cosmic egg. Therefrom, like a water bubble, arose Pitāmaha (Brahmā). He alone is Lord Rudra and Viṣṇu who pervades the entire universe. In that cosmic egg all the lōkas, all the worlds and the entire universe are placed. The egg is enveloped by water tenfold times its size from outward. The water is enveloped ten fold times by fire externally. The fire, inturn, is enveloped by air ten times externally. The air is externally enveloped by the ether ten fold times in magnitude. The ether
is enveloped by ego. The ego is enveloped by intellect and the intellect is enveloped by Pradhāna.

In this manner the Ātmā of the egg, which has seven coverings, is said to be the One (Brahmā), who has lotus for his seat. It is said that there are crores and crores of such eggs.

All these eggs have four-faced Brahmā, Viṣṇu and Rudras. At that time, attaining proximity with Lord Śiva, all these were created by Pradhāna.

II.C.5.5 MAHĒŚVARA - THE CREATOR, PRESERVER AND DESTROYER

It is also said that mutually (among themselves), the dissolution takes place. The performer of creation, dissolution and preservation is Mahēśvara. He is filled with Rajas while doing creation, filled with Sattva while sustenance and at the state of dissolution, He is filled with Tamas. He alone is the performer of the three-fold activities. He is the creator, destroyer and the protector of the Bhūtas and the others. For this reason Mahēśvara is the overlord of Brahmā.

वयक्षेत्र तथायोन्यमन्नतन्तिमति वैरितम्।
सर्वस्य प्रतिसारस्य स्थिते: कर्ता महेश्वरः।
सर्वं च रजसा युक्तं: सत्त्वस्य: प्रतिपालने।
प्रतिसरम् तमोदिकं: स एव विविधं: क्रमातु।
आदिकर्ता च भूतानां संहतां परिपालकः।
तस्मानमहेश्वरो देवो ब्रह्मणोऽधिकारिति: शिवः।

He is also known as Śiva, Sadāśiva, Bhava, Viṣṇu and Brahmā since He is all. All there worlds are in this egg. The first creation is presided over by Brahmā and this creation is devoid of intellect and is auspicious.
II.C.5.6 YUGA AND TIME CALCULATION

Sūta said that the duration of the Prākṛta creation is said to be of a day. Same is the duration of night. The Lord causes the creation during the day and at the end of the day when the night arrives He causes dissolution.\(^{10}\)

\[\text{दिबा सृष्टि विकृतस्ते रजन्यां परलयं विभुः.}^{11}\]

There exists neither a day nor a night. It is only figurative. All the Vikrtis, all his modifications, the Viśvēdeva, the Prajāpatis and the sages remain during the day. At the arrival of the night all of them are dissolved and at the end of the night produced again. His day is to be the same similarly. The duration of Brahmā’s day is equal to the duration of a thousand cycles of four Yugas. In this time frame there are fourteen Manus. The Kṛtayuga is made up of four thousand years. The Sandhyā are made up four hundred, three hundred, two hundred and one hundred years respectively at the beginning and at the end of each of the Yugas in order.\(^{12}\)

\[\text{ताप्वंतति च वै सन्ध्या सन्ध्यांश कृतस्य तु।}^{13}\]
\[\text{प्रशस्ती दिस्तति सन्ध्या तथा चैकशाती क्रमम्।}^{13}\]

Therefore the Aṃśaka is one-sixth of the duration of each Yuga. The duration of Trētā, Dvāpara, and Kali is respectively three thousand, two thousand, thousand years excluding the Aṃśaka parts in each of the Yugas. Fifteen Nimēṣas of healthy person makes a one Kāṣṭhā. Nimēṣa is the winking of the eyes of a man and thirty such Nimēṣas make a Kalā. It is said that thirty Kalās make one Muhūrtta. The night is of fifteen Muhūrttas and the very same with the day. The day & night and the month of the Pitr are classified once again. The dark half (Kṛṣṇa Pakṣa) of the month constitute the day of the Pitr while the white half (Śukla Pakṣa) forms their night. The duration of thirty months of the man make
one month of the Pitṛs. The duration of 360 months make one year of the Pitṛs. In terms of human calculations, the hundred years of mankind is counted as only three years of the Pitṛs. In terms of human calculation twelve months make one year. Similar is the case of the Pitṛs.

The duration of the Uttarāyaṇa forms the day of the manes while Dakṣaṇayana forms the night of the manes. They are specially enumerated as divine days and nights. When thirty years get completed, then, a divine month is completed. This is what has been said. When hundred years of men gets over then three divine months and ten days get completed. This is said to be the divine rule. It is said that three hundred and sixty human years constitute one divine year. Three thousand and thirty human years constitute one year of the seven sages. In terms of human calculation, 9090 years constitute one year of Dhruva. Thirty six thousand (36,000) human years make hundred divine years. People well versed in mathematics assert that three hundred sixty thousand human years are equal to the duration of one thousand divine years. In this manner, on the basis of the divine years, calculation of the Yuga is prepared. The very first is the Krētayuga followed by Trētayuga and then by Dvāpara and Kali. On the basis of human calculation, the years have been seen. The Krēta is made up of forty thousand human years. Trēta of one million eight hundred thousand years. Dvāpara of seven hundred twenty thousand years and Kali of three hundred and sixty thousand human years. In this manner, the calculations of these four Yugas have been mentioned excluding Sandhyā periods. It is three million six hundred thousand human years. The duration of the four ages inclusive of Sandhyā periods is four million three hundred and twenty thousand years. The duration having a little excess to seventy one sets of four Yugas - Krēta, Trēta and others constitute a Manvantara. The
number of human years in a Manvantara are not more then thirty crores six million and seven hundred twenty thousand. This calculation of Manvantra has been told in Liṅgamahāpurāṇa.

Untill now the number of years in one set of four Yugas have been mentioned. One Kalpa is completed at the completion of thousand such sets of four Yugas. At the end of the night the Lōkas are created and all the being are destroyed at the night. There are twenty-eight crores of Gods who move in aerial chariots. In the intermediate period of the Manvantara their number is three hundred and ninety two crores. At the lapse of the Kalpa, it is said as seventy eight thousand (78,000) in short. There are some who do not get dissolved at the end of the Kalpa. They are left behind by people who at arrival of dissolution move from Maharlōka to Jalalōka. One half of Kalpa in terms of divine calculation is two thousand eight hundred sixty-two crores and seven million years. In this manner the calculation of Kalpa should also be made. Like this one thousand such Kalpas constitute one year of Brahmā. Eight thousand years of Brahmā constitute one Yuga of Brahmā. A Savana is made up of one thousand such Brahmā Yugas

वर्षाणामहत्सहस्रं ब्रह्मं च ब्रह्मणो युगम्।
सवनं युगसाहस्रं सर्वं देवोद्वस्य तु।¹⁵

Nine thousand such Savanas make a day of Lord Kālātmā (Rudra). The names of the Kalpas has been mentioned namely - Bhavodbhava, Tapas, Bhauya, Rambha, Kratu, Rū, Vāhinī, Havyavāha, Sāvitra, Śuddha, Majjaliya, Madhyama, Citraka, Ākṛti, Jñāna, Manas, Sudarśa, Bimha, Śvētalōhita, Rakta, Pītavāsas, Asita and Sarvarūpaka.
II.C.5.7 DISSOLUTION

Crores and crores and thousands of Kalpas exist out of which unmanifest-born Brahma kalpas have alone been enumerated. At the time of great dissolution, the transformed world inclusive of the modifications attains dissolution, by the order of Lord Śiva, in accordance of His own authority. When the modification is destroyed the Pradhāna abides in itself. The Pradhāna and Puruṣa owing to identical nature remains standstill. When there is a difference in the Guṇas, it is said that, the creation occurs then. When the Guṇas attain equilibrium, the dissolution occurs. Lord Mahēśvara is the reason for both dissolution and creation. By the sport of the Lord of the Dēvas these kinds of creations take place16.

śādhyāṅवाबतिस्ते प्रधानपुरुषवल्लभो।
गुणानां चे वैषयक्ये विश्रामः चुरिरिति स्मृता।।
साम्ये लङ्के गुणानां तु तमेहेतुमेहेधरः।
लोलया देबदेवेन सर्गस्मृतिष्टिविधा: कृता।।17

These kinds of creation brought into play by Pradhāna are countless. The Kalpas are countless. The Pitamahs are also countless. The Viṣṇu are also countless but there is only one Mahēśvara. By His sports, the outcome of the Pradhāna and others are of three kinds. The soul which is non-Prakṛtic has neither beginning nor middle, or an end. The life time of Brahmā is para which includes two Parārdhas. Whatever He created during day time, get destroyed at the night. These Bhūḥ, Bhuvah, Svar and Mahar gets destroyed, but those above it does not. At night, the mobile and immobile gets destroyed and in that vast single expanse of sea Brahmā goes to sleep in those waters and due to this too, He is called as Nārāyaṇa18.

पितामहस्थाय पर: परार्धवसम्मितः।
At the end of the night He woke up and found the world of mobile and immobile to be void. After that He, who is the best among the knowers of Brahman, thought to create. The everlasting Lord lifted the earth which was immersed in the water and placed it as before taking the form of Varāha (boar). The Lord also placed the river and oceans as before. By means of efforts He leveled the earth making it devoid of ups and downs. Then He collected the mountains that were burnt by the fire before, in the earth. He established the four words of Bhūr and others, as before. After that the Lord who creates, considered by means of his intellect, to create again.

II.C.5.8 THE NINE-FOLD CREATION

When the Avyakta born Brahmā pondered over creation then came into existence the intellectual delusion. The five fold Avidyās Tamas, Mōha, Mahāmōha, Tāmisra, and Andhatāmisra came forth from the Svāyambhuva Lord.

This creation which is enveloped by Avidyā is known as Mukhya. The Prajāpati considered this Mukhya creation to be incompetent and so thought of another creation. The immovable are said to have evolved from the Mukhya. The neck of that meditating Brahmā became threefold. The first to be born of that great-soul was the Tiryakṣrōtas. The next
to emerge were Ûrdhvasrûtas which are said to be Sattvikas, then came Arvâksrûtas, after that Anugraha, which was followed by Bhûtâdi. The first creation from Brahmâ is known as Mahat and the second is that of Bhautika. The third creation is the Aindriya and the sixth is said to be of the Dëvasarga. The seventh is the creation of humans called Mănuşa and eight is known as Anugrahasarga. The ninth is Kaumâra. These are both Prâkṛta and Vaikṛta. The God at first created the best of Munis Sanandana, Sanaka and Sanâtana who attained the Supreme by their inactivity.

II.C.5.9 CREATION OF SAGES AND THEIR PROGENIES

Brahmâ created: Marîcî, Bhṛgu, Aṅgîras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and Vaśîṣṭha by his Yógic knowledge. These nine sons of the Brahmâ were the knowers of Brahman and best of Brahmins. They are known as defender of Brahmâ and were equal of Brahmâ Himself\textsuperscript{22}.

At the beginning of creation, Brahmâ, who was born of golden Egg, saw a figure which possessed a body of one half man and the other half women and said to it ‘Divide’. On being said like this He divided himself into two. All the women in three worlds attained birth from that female part. Those who originated from his part (male) were the eleven kinds of Rudras. She is everything that is feminine while everything that is masculine is Śiva\textsuperscript{23}.

II.C.5.10 EXPANSION OF MANIFOLD CREATION

This portion is a replica of several topics such as primary creation, cosmic egg, secondary creation, creation from different parts of Brahmâ etc. already presented\textsuperscript{24}.
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22. Linga-I, Chapter- 4, Sloka No- 3-11, Page Number- 52-53
23. Linga-I, Chapter- 4, Sloka No- 28-30, Page Number- 56-57
24. Linga-I, Chapter- 50, Sloka No- 1-346, Page Number- 436-492
II.C.6 MATSYAPURĀṆAM

II.C.6.1 CONVERSATION BETWEEN MATSYA & MANU

Sūta said that, the king implored the Lord to let him know in how many years the time of destruction would come. The king also pleaded seriously to indicate the method of saving the creation from such a calamity. The fish said that from that day there would be no rain for a period of hundred years with the consequence of severe famine. The seven ordinary rays of sun which would be intensified by seven fold times would scorch all the lower beings to death. To add on to all this there would be the subtranian fire, poisonous flames from Šēṣa’s thousand mouths and a terrific fire from the third eye of Śiva. The combined effect of all these fires will reduce the three worlds to ashes. The heat will also destroy all the stars and planets in the sky.

Saṃvarta, Bhimananda, Drona, Chanda, Balahaka, Vidyut pataka and Sona - the seven clouds created by the vapours coming out of that heat would cause rains to come down heavily till all the seas become one. The whole earth would be engulfed by a single massive quantity of water. Then the king should get the boat that can be found over there and place the seed of creation and the holy Vēdas. Then by means of the rope that the Lord gives the king must tie the boat to the Lord’s horn. By doing so the things in the boat will be saved by His glory. Everything else but king, Lord, the moon, the sun, Brahmā, the holy river Narmada, the great sage Markandeya, the sacred Vēdas, the Purāṇas, the God Śiva, the various sciences will be destroyed.

The ruling period of King Chaksusa Manu will come to an end with the coming in of complete dissolution. The Lord will propagate the Vēdic knowledge at the outset of the re-creation of the universe, which
would follow the period of destruction. The Lord assumed the form of a horns fish at the outset of the dissolution. Simultaneously Śeṣa appeared in the form of a rope in front of King Vaivasvata Manu. The king gathered together all living beings by the virtue of his yogic power and placed them in the boat. The king tied the boat to the horn of the fish by the aid of the rope and got into it saluting the Lord.

Sūta recounted to the sages about the history of creation in line with the words of the Lord addressed to king Vaivasvatamanu¹.

Matsya said that at the time of great dissolution the universe was engulfed with pitch darkness and was in a trans-like state, which was beyond comprehension, still and ineffable. Under such circumstances Lord Svayambhu who is also known as ‘Nārāyaṇa’ appeared by the virtue of his omnipresence in Sthula Śarīra. He made his appearance in order to create the universe².

ः सरीरादिभिध्याय सिसुकुछिविवध जगत्।
नारायण इति व्यात: स एक: स्वयमृद्भो।³

With the desire to create the universe, Svayambhu created the water first and sowed the seed of creation in it. This resulted in the production of huge egg of golden colour, which became ten thousand times more luminous than the sun after the lapse of a thousand years. Then svayambhu merged himself in to that huge Brahmāṇḍa and since He pervaded all over it He was known as ‘Viṣṇu’. He created the sun by his glory. The sun is known as Aditya as it stands first in the line of creation. He divided the vast Brahmāṇḍa into two parts and then created the heaven, earth, Ākāśa and quarter. In the bifurcated Brahmāṇḍa, the upper half became the heaven while the lower half the earth. Then He created prime Mountains like Jarāyu, Mēru etc, clouds, lightening, embryo, rivers, Pitṛs, Manu and the seven seas containing different gems
in it. The Bhūdevas (Brāhmaṇas) were created. In wake of his desire to bring the universe into existence, He is also called as Prajāpati. The creator created Mārtanḍa by the virtue of his splendor. Since the sun flashed out of the Brahmanḍa at that moment it broke resulting in two halves it acquired the name of Mārtanḍa. The four-headed Brahmā, being filled with Rajoguṇa was known as Mahātmān. The one underlying cause of the universe who created all the Dēvas, demons and human beings is known as Brahmā. Brahmā is filled with Rajoguṇa and is also regarded Mahat - Sattva.

The king asked the Lord, how Brahmā created the universe and how He had four heads?

The Lord Matsya said that Lord Brahmā performed severe tapas. The sacred Vēdas, and other supporting Śāstras were revealed. Lord Brahmā recollected the foremost of all the Śāstras in words, with ten million detailed descriptions. The Brahmā revealed the sacred Vēdas, philosophies, Mimamsa, Nyāya etc. along with the eight proofs. Now, Brahmā, inspired by the Vēdic knowledge, realized his own Supreme potential and because of his desire created ten sages - Marīci, Atri, Aṅgīras, Pulastya, Pulaha, kratu, Pracheta, Bhṛgu, Vaśiṣṭha and Nārada who were known as Mānasa sons of the creator.

Further, from the limbs of his body evolved the following devoid of any mother. Prajāpati Dakṣa appeared from His right thumb, Dharma from his breast Cupid from His heart, Anger from his brows, Greed from His lips, delusion from His intellect, arrogance from his egoism, laughter from His throat, death from his eyes and sage Bharata from His hands. After these nine sons, tenth was a girl Aṅgaja.
King Vaivasvata Manu enquired the Lord - what is intellect, though he understood that intellect caused delusion and egoism caused arrogance.

The Lord said that the Prakṛti is formed when the three Guṇas-Sattva, Rajas and Tamas are in equilibrium. Pradhāna, Avyakta and Māyā are the bywords for Prakṛti. The creation appears from Prakṛti and finally dissolves into the very same Prakṛti itself. When there is a disturbance in the equilibrium of the three Guṇas, the same one form manifests itself into three as Brahmā, Viṣṇu, and Mahēśvara.

\[ \text{गुणोऽधिकारया देवा विज्ञाने।} \]
\[ \text{एका मूर्तिसये भागा ब्रह्मविषयुमेद्वर्ता।} \]

Similarly Mahat, also known as intellect is caused by the presence of the three Guṇas in unequal parts. Egoism evolved from the Mahat principle. This egoism further evolved the five organs of perception and action. They are ears, skin, eyes, tongue, nose, the reproduction organs, the hands, the feet and the speech. The five organs of perception evolved words, touch, form, flavour and smell while the five organs of action developed emission, happiness, taking, walking, and speech.

\[ \text{श्रोत्वं त्वकु महत् चक्षुः पिता नासिका च यथाक्रमम्।} \]
\[ \text{पायुपन्थं हस्तपां वाक्षेतीत्रेषुसद्यः।} \]

The mind that aids the organ of intellect and action to perform their designated work is considered to be the eleventh organ. The tiny molecules of all the organs constitute the substratum for the soul, which abides within it and because of this the frame within which the soul abides is known as subtle body. When the individual soul comes in contact with the atomic body, it is called corporeal. Impelled by the desire to create, the mind starts the work of creation.
The subtle-element of sound evolved ether. Only sound is the attribute of ether.

The ether underwent a violent shaking yielding wind, which has the qualities of sound and tangibility. The subtle-element of tangibility issued brilliancy, which evolved water. The water owns the qualities of sound, tangibility and form. The subtle-element of liquidity present in the water by means of its potency, evolved earth. In addition to fragrance, earth has all the qualities possessed by water. The Mahat tattva that is formed by the five subtle and primary elements is called the Buddhi (intellect). It is also known as Vijnanamaya-Kosa by the Vedantists. The man who has in him this twenty fifth - element experiences joy and suffering.

Thus the body consists of twenty-six elements and the individual soul. The individual soul acts as per the wish of the Lord and completes the list of elements that make the human body.

The universe was created by Brahmā with the aid of these elements. The Sāñkhya system by Kapila enumerates these elements.\(^9\)

II.C.6.2 AGE OF YUGAS

The Rṣis requested Sūta to let them know in detail the nature and the measurements of the four Yugas, during the rule of Svāyambhuva Manu.

Sūta said that He would first explain about measurements. Human years are calculated by ordinary experience of men. This is the unit and the measurement of the four Yugas will be given in terms of this unit.

Fifteen twinkling of the eye make one Kāṣṭhā and thirty Kāṣṭhās constitute one Kāla. Thirty kalas make a Muhūrta. Thirty Muhurtas make
one and day night. The sun splits the day and night. The night is meant for sleep and the day for work

One month of the human beings is equivalent to a day and night of Pitṛs where the dark fortnight makes the day and the bright fortnight makes the night of the Pitṛs. One month of the Pitṛs is equal to thirty human months. Therefore three hundred sixty human months make one year of the Pitṛs. One hundred human years is equal to three and one-third years of the Pitṛs. One human year is equal to one day and night of the Dēvas.

Uttarāyāna is the day of the Dēvas while Dakṣīṇāyana becomes their night. Thirty years of the human beings make one month of the Dēvas. Hundred years of the human beings is equivalent to three months and a few days of the Dēvas. Three thousand thirty (3030) years of men is equal to one year of the Saptarishis. One year of Dhruva Samvatsara is equal to 9090 human years. Thirty six thousand (36,000) years of human beings make one thousand divine years.

The span of the ages have been provided in divine units. The Rṣis have found the Bharata Kanda to be of four Yugas. Kreta Yuga, Treta Yuga and Dvāpara Yuga and Kali Yuga. The Kreta Yuga also known as satya Yuga, Treta stands second followed by Dvāpara and Kaliyuga.10

पूर्व क्रत्युगान्न नाम तत्क्रेतामिद्धिये।
ढापराग्न लिङ्गवेय युगाग्न परिकल्पये।11

The Satya Yuga consists of four thousand divine years. The duration of its Sandhyā is four hundred divine years and the Sandhyāmśa is also of the same amount. The treta consists of three thousand divine years in which the Sandhyā consists of three hundred divine years and the Sandhyāmśa is also of the same quantity. The Dvāpara consists of two thousands divine years in which the Sandhyā consists of two hundred
divine years and the Sandhyāmsa also of the same two hundred years. Kaliyuga consists of thousand divine years where its Sandhyā and Sandhyāmsa are of hundred years each. All the four Yugas put together functions for a period of twelve thousand years of the Dēvas.

The age of Satya Yuga in terms of years of men is 1,728,000 years; of Treta 1,296,000 years; of Dvāpara 864,000 years and of Kaliyuga 432,000 years. The tenure of the four Yugas in addition to their Sandhyā of Sandhyāmsa in terms of years of men has been stated.

The four ages repeated for seventy one times make one Manvantara.

The Lord said that He will explain the period of a Manvantara in the years of men. One Manu replaces another in 311, 032, 980 years.

The Lord said that He would mention the duration of a Manvantara in terms of divine years. The period is 14000 years in which the four ages come and go seventy one times when one Manu replaces another. When the Kalpa, which is fourteen times one manvantara the great dissolution of the universe takes place, which lasts for a period twice as much as one Kalpa. Thus, the age of the four Yugas has been explained

The duration of the four Yugas is twelve thousand years, which makes one day of Brahmā when completed. When one day of Brahmā comes to a pass, Īśvara develops a tendency to destroy the creation.

ततोऽहि गते तस्मन् सवेषामेव जीविनाम्।
शरीरिनिन्दृत्तं हद्द्रा लोकङ्कारापुष्पितं।

He destroys all the Dēvas including Brahmā, the demons, the Yakṣas the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions etc. and different kinds of insects. The five elements are also destroyed by Him. Like this is the outset of the destruction of the universe when Lord Viṣṇu absorbs with
the sun-like eyes all the beings, dries up everything in the form of wind, consumes everything taking the form of fire and showers torrent of rain in the form of clouds.15

Matsya said, that Nārāyaṇa, the very form of Sattva, absorbs the oceans by His scorching rays in the form of sun. In a similar fashion the rivers, wells, tanks and the mountains are all dried up. Then He reaches the bottom and dries up the moisture in the lower region. Then all the moisture formed by fifth, secreta, saliva etc present in the bodies of all beings get dried up. Lord absorbs all the airs like Prāṇa, Apāna, Samāna etc. Then all the Dēvas all the elements are destroyed.

The organ of smell and body merged in earth. The organ of taste and relish merged in water. The organ of vision, sight and the forms dissolved in fire. The organ of touch, Prāṇa and activities merged in air. The organ of hearing, sound and the sky merged in Ākāśa.

The entire universe is destroyed by the Lord quickly as soon as the minds, intellects and souls of all the beings get absorbed into Viṣṇu. Fire caused by the rubbing of trees due to wind devours everything. This fire is called Samvartaka fire. At the time of destruction, this fire devours everything - mountains, trees, bowers, creepers, reeds, Vimanas, divine cities etc. consequently reducing them to ashes. Lord Viṣṇu after consuming the entire universe, puts down the fire by means of incessant divine rain and ghee at the close of the age. Consequently the land is filled with sacred water, which is as sweet as milk devoid of any living creature it spreads over the entire place.

The living creatures in entirety are annihilated. The great essences are absorbed into Viṣṇu’s body. The sun, wind and space disappear because of increased subtlety. The whole universe exists in a very subtle state. Then, at that time, Viṣṇu dries up the oceans and abides there by
virtue of His glory reposes all by himself. He sleeps in that immense single stretch of water for thousands of Yugas. No one can understand the unmanifested Viśṇu then.

It is beyond the ken of anybody to understand about His manifested or unmanifested sate at that time; of who is that Purusothama; what Yōga He resorts to; why does He resort to Yōga; why and for what duration He remains in that water and what will He do in future. It is impossible for anyone to comprehend all these. He is not seer, or one who goes, or the knower nor does He remain with anybody. It is He who knows about Himself and His wills. No body else knows about Him. He goes to that great sleep after absorbing earth, water, fire, air, ether, Brahmā and the great munis within His body".16
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