In the Rgveda the name of Prajapati occurs four times as a distinct deity. In the Sūtra literature he is identified with Brahman.¹

However in the Mahābhārata Prajāpati or Prajāpati as Brahman is subject of about 132 legends.

In the Rv. as well as in the Mbh. the literal meaning of Prajāpati is 'Lord of Creatures'. In the Mbh. Prajāpati Brahman has created another Prajāpati for the creation of creatures. It is also said that Brahman is among the twenty-one Prajāpatis.²

In the Rv. Prajāpati is given epithets Hiranyakarbha, ka and sometimes he is identified with Brahman.

Whereas in the Mbh. several epithets are given to Prajāpati, which depict his functions such as Svaṃbhū, Pitāmaha, Lokapitāmaha, Bhūtātmā, Viśvakṛt, Jagatprabha, Prapitāmaha, Sarvabhūta Pitāmaha, Varada, Brahmvādī, Paramēṣthin, Vasudhādhipa, Mahāmuni, Paramēdeva, Bhagvan-lokasatkrta, Suruttama, Hiranyakarbha, Lokasambhava, Srastā and Mahātapatā.

It is difficult to find regarding the birth of prajāpati in the Rv. In Satapatha Brāhmaṇa,³ his birth is described from a golden egg.
Whereas in the Mbh. Mythological and Philosophical views are given regarding the birth of Prajāpati.

Mythologically he is born of primordial egg. Most of the legends describe his birth from Viṣṇu's or Kṛṣṇa's lotus like navel. Brahman is also created by Mahādeva. Philosophically his birth is described from primordial waters; from Mānasa and from Manifest.

In the Rv. Prajāpati is invoked to bestow offsprings (Prājām) and as a protector.

In the Mbh. Brahman grants boons when he is gratified by his worshippers. He also acts as protector of his worshippers. He created weapons and gave to his worshippers for their protection such as Gāndiva to Arjuna. He grants immortality to those who do severe penances.

In the Rv. he is celebrated as a Creator. He created Heaven, Earth, Water and all mobile and immobile creatures.

In the Mbh. he is also said to be a Creator god. But here the mode of creation is described in several legends. The whole universe stays during the day of Brahman which is equal to one thousand times of four Yugas and same is about night. During the night Brahman starts sleeping the whole
universe comes to an end. When Brahman awakes, he again starts the work of creation. Besides the creation of creatures, he has also created the Death for the decay of living beings.

Although Brahman is creator and the father of the gods, yet his position has deteriorated in the Mbh. After finishing work of creation his cosmic activities have become less significant. He is an arbiter god for gods and men. He solves the dispute if something goes wrong with the living beings. His functions have become limited and mythological concepts have become indistinct. He himself performs the sacrifices. He worships the other deities such as Viṣṇu, Rādha and Kṛṣṇa, incarnation of Viṣṇu, His position is inferior before these gods.

In the Mbh. he is provided with different living places. His own important abode is called Brahmaloka where the Rsis, the Gods and the Asuras go for solution of their difficulties. It is made easy to get Brahmaloka. One who stays a night at Brahmasara, can attain Brahmaloka.

He is also afraid of human beings such as Madhu and Kaitabha.
In the Rv. different epithets are given to Prajāpati. Prajāpati is identified with Brahman (AGS. 3, 4 & C). Prajāpati is ascribed epithet Ka, who? In the Rv. Prajāpati is referred to as Hiranyagarbha, the golden Germ.

In the Mbh. several epithets are given to Prajāpati. He is mostly called Brahman. In the Mbh. Prajāpati is an epithet given to Brahman, which means Lord of Creatures. Prajāpati is called "Svayambhū", self-existing or self-created. He is "Pitāmaha" Grand sire. Prajāpati is given epithet "Lokapitāmaha", Grandfather of the world. He is called "Bhūtātmā Prajāpati", soul of all creatures Prajāpati. He is Viśvakṛt, the Creator of the universe. He is "Jagatprabhu", Lord of the universe. He is called "Prapitāmaha". He is "Sarvabhūta Pitāmaha", Grand sire of all creatures. He is called "Varada", boon-giving god. He is "Brahmavādi", the utterer of the Vedas. He is "Paramesthin", the Lord of all the gods. He is "Vasudhādhipa", Lord of the Earth. He is called "Mahāmuni", greatest of ascetics. He is "Param Deva", the Supreme Deity. He is called Viśnu and "Bhagvānloka Satkṛta", the divine benefactor of the world. He is called Surattama, Hiranyagarbha, "Lokasambhava", the Creator of all the worlds.
He is "Srastā", the Creator. He is "Mahātapā", possessing great ascetic merit.

In the Rv. little is said regarding the birth of Prajāpati. In Śatapatha Brāhmaṇa it is said, "In the beginning there was nothing except waters. Waters tortured and mortified themselves, with the result a golden egg was born in them. After a year a man was born out of it, that was Prajāpati".

However, in the Mbh. several accounts, are given regarding the birth of Prajāpati. Most of the legends depict the birth of Prajāpati from the Lotus like navel of Viṣṇu or Kṛṣṇa.

Prajāpati (the Creator) came from the primordial egg. In this world, when it was complete darkness, there came into being, as the primal Cause of Creation, a mighty egg. It is called Mahādiṉya and was formed at the beginning of the Yuga. In this egg, there was the true light Brahman. From this egg came out the lord Pītāmah, Brahman the one only Prajāpati; with Suraguru, and Sthāṇu; so Manu, Ka and Paramēsthin also. Fracē Dāksa, the seven sons of Dāksa and also appeared the twenty-one Prajāpatis.
Brahman sprang from the Lotus or Mahat. In the legend of "Origin of Universe", once Nārāyaṇa thought in his mind to create the world. He produced a man from his thousand-thousandth part. Great Rṣis know him by the name Manasa. He is without beginning and without end. He is without decay and is Immortal. He created Divine Being Mahat. Mahat created consciousness. Consciousness created space. From space was born water and from water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. After that self-born Manasa created a divine lotus. From that Lotus sprang Brahman. Brahman is also called consciousness (Ahamkāra). It is further said that Lotus is called earth which is created for giving a seat to that form of Manasa which becomes Brahman.

Kṣetraja gave birth to Brahman. In the legend of "Nārāyaṇa", it is said that Brahman, Sthānu, Manu, Dakṣa, Bhrgu, Dharma, Tapā, Yama, Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu, Yasīṣṭha, Paramesthin, Vivasvat, Soma, Kardāma, Krodha and Vikrīta—these twenty one persons are called Prajāpatis. These were first born Kṣetraja.

In the Mbh. it is agreeable to the authority of the scriptures that Nārāyaṇa has created Brahman from the
attribute of grace. It is described in the *Mbh.* that Brahman takes birth seven times from the organ of the body of Nārāyaṇa.

Brahman is created by Mahādeva. It is said in the *Mbh.* that Mahādeva is the Creator and master of Brahman, Viṣṇu and also Indra. Agitating both Prakṛti and Puruṣa by means of His energy, Mahādeva created therefrom the universal lord of creatures, viz., Brahman.

Further, it is said Mahādeva gives birth to Brahman from his right organ.

Manifest created Brahman. It is described in the *Mbh.* that Manifest creates Brahman who is called Hiranyagarbha. Hiranyagarbha undergoing modifications, He creates himself by Himself. Filled with mighty energy, He first creates consciousness and that great Being called Prajāpati possessed with consciousness.

In the Rv. little is mentioned about the physical appearance, conveyance and wife of Prajāpati.

However, in the *Mbh.*, it is said, "the Four-Faced Brahman sprang from consciousness or Ahamkara."

Brahman uses car as his conveyance. It is described in the *Mbh.*, "On the left side of the great god Mahādeva
stood the Grandsire Brahman on an excellent car to which swans possessed of the speed of the mind were attached. 73

Sāvitrī is said to be the wife of Brahman. 74 It is said in the Mbh. that the master of all the deities and Asuras, is grandsire Brahman, that lord of the universe. His chaste spouse is Sāvitrī. Sāvitrī is also called the Mother of the Vedas and is identified as Durgā. 75 Sāvitrī is the daughter of Sūrya. 76

In the RV. little is mentioned regarding the abode or living place of Prajāpati. However, in the Mbh. Brahman's abode and living-places are given in several legends.

Brahma has his own Brahmaloka which is described in several legends.

In the legend of "Description of Brahman's Assembly, 78 Nārada describes the Brahman's Assembly. It is impossible to describe that Sabha, it is such that within a moment it assumes a different form. It is impossible to indicate its dimensions or shape. It always contributes towards happiness, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as one goes there. Brahman has created everything by virtue of his creative
illusion. Rsis of all kinds, celestials along with their attributes in personified form, Goddesses, twenty tribes of the personified form, Goddesses, twenty tribes of the Gandharvas, Apsaras, Lokapālas, all kinds of Sacrificial libations, the four Vedas, Śādhyas, Pitṛs, Rāksasas, Piśācas, the Dānavas, Guhyakas, Nāgas, Birds, various animals, all mobile and immobile great beings stay in that mansion and worship the Grand sire. This Sabhā is always crowned with persons coming and going.

Brahman has his own Brahmaloka which is mentioned in several legends. If a Kśatriya fights in battle with attentive mind, he goes to the region of Indra or Brahman. In the legend of "Description of Kaurava Vyūha, Vāhana and Dhvaja", it is said that Kśatriyas who engaged themselves in battle, the broad door is opened for them for entering the heaven. They go through it to the region of Śakra and Brahman.

It is said in the Mahābhārata that a person who casts off his body in the field of Kuruksetra goes to Brahman's abode. Rsis and Brahman among the gods sanctioned that on the earth Kuruksetra was the most sacred spot. Men who perform austere penances here go to Brahman's abode.
If the jīvasoul escapes through the crown of the head and attains to the region of Brahman.\textsuperscript{82}

It is also said in the Mbh. that a man by living with purity and regulated vows for twelve years in Puskara, obtains a merit of all the sacrifices and goes to the abode of Brahman.\textsuperscript{83}

Brahman with the gods always dwells at Naimiṣa.\textsuperscript{84}

In the legend of "Importance of Tīrthas",\textsuperscript{85} it is said that Brahman with the gods dwells for age at Naimiṣa.\textsuperscript{86}

Brahman has his own Brahmaloka.\textsuperscript{87} In the legend of "Indra and Devasena",\textsuperscript{88} once Rāksasa Keśin attacked on Devasena but Indra delivered her from the hands of Rāksasa. Then Indra moved to the region of Brahman (Brahmaloka) taking Devasena with him.\textsuperscript{89} After saluting Brahman, Indra demanded from him a renowned warrior as a husband of Devasena.\textsuperscript{90}

Brahman lives in the asylum known by the name of Badarī.\textsuperscript{91} In the legend of "Description of North Direction",\textsuperscript{92} in the asylum of Badarī, eternally dwell Kṛṣṇa who is Nārāyaṇa's self and Jīśu and Śāśvata Brahman (the Creator).\textsuperscript{93}

Nara, Nārāyaṇa, Brahman, Manu and Sthāpu are present at Bindusara.\textsuperscript{94} In the "Description of Hiranyasṛngā",\textsuperscript{95} it
is said that immediately to the north of Kailāśa and near the mountains of Maināka there is a mountain Manimaya. Beside this mountain there is a lake called Bindusara. There Nar, Nārāyaṇa, Brahman, Manu and Sthānu as the fifth are ever present.

It is said in the Mbh. that Brahman lives in between the horns of a cow²².

Prajāpati also lives at Puskara²⁶. In the legend of "Importance of Tīrtha Yātṛā²⁹, the tīrth of the God of gods Brahman which is celebrated over the three worlds is called Puskara¹⁰⁰.

Brahman lives in Northern regions on Meru¹⁰¹. In the 'Description of Meru Mountain'¹⁰² in the Northern region, there is Mahāmeru which is the refuge of Brahman. Here Prajāpati created all mobile and immobile creatures. Prajāpati sits here with the ēstials happy in self-knowledge¹⁰³.

Prajāpati lives on the mountain Puskara in Puskavadīpa¹⁰⁴. In the "Description of Puskara Dvīpa" it is said that in the island of Puskara is a mountain called Puskara. There always dwells Prajāpati himself¹⁰⁵.
In the RV., it is said that Prajāpati is the Creator of heaven, earth, water and of all lives. He is one god above the gods. All beings and gods follow him. He traverses the space in the atmosphere. He embraces whole world and creatures with his arms. He is the father of gods. He existed alone in the beginning. He created the Asuras. He is the one lord of what exists. He is often called Creator God. Prajāpati is invoked to bestow offspring. He is invoked as protector of living beings (AV.).

In the MBh. it is described that Brahman is the lord of all mobile and immobile things and this entire universe is his. Many worlds were created by Brahman in days of yore. He is the only protector. Diverse kinds of creatures are created by Brahman. Through his grace, the three-fold universe, viz. the Future, the Past and the Present exist. Brahman is the controller of the Creation and destruction of the world. Brahman is the Creator of all beings. He ascertains what is in the heart of deities. He is equal in his behaviour towards all creatures.

In the MBh. Brahman grants boons after being gratified by severe penances.

Prajāpati made Hiaranyagarbha for the sake of Kālakeyas. In the legend of "Slaughter of Paulomas and Kālakeyas", 119
once Daitya's daughter Pulomā and Asura's daughter Kālakā did severe austerities for a thousand celestial years. At the end of their austerities, Brahman conferred boons on them. That their offspring might never suffer misfortune that they might be incapable of being destroyed even by the gods, the Rāksasā and the Pannagas that they might obtain a beautiful city.\footnote{120}

Brahman grants the knowledge of neutralising poison to Prajāpati Kaśyapa.\footnote{121}

Brahman granted a boon to Dhundhu being gratified by severe penances.\footnote{122} In the legend of "Penance of Dhundhu",\footnote{123} Dhundhu was the son of Madhu and Kaitabha and possessed of great energy and powers. He underwent ascetic penances of great austerity.\footnote{124} He stood erect on one leg and reduced his body to a mass of only veins and arteries and Brahman gratified with him gave Dhundhu a boon that he would not be slain by the gods, the Dānavas and the Rāksasas.\footnote{125}

When Prajāpati is gratified by severe penances, he grants boons such as Immortality, sovereignty of all the wealth of the universe, the friendship of Īsāna, a son, a chariot, a capital Lāṅkā and the kingship of the Yakṣas and the sovereignty over sovereigns,\footnote{126} to his worshippers.
In the legend of "Birth of Rāvaṇa and Kubera"\textsuperscript{127} Prajāpati had a spiritual son Pulastya. Pulastya had a mighty son named Vaiśravana begotten of a cow (Gau). But Vaiśravana leaving his father, went to his grand father (Brahman). At this his father angered and created a second self of himself. From half of his ownself Pulastya regenerated Vaiśravana for wreaking a vengeance on Vaiśravana. But the Grandsire pleased with Vaiśravana, gave him immortality, sovereignty of all the wealth of the universe, the friendship of Isana and a son named Nalakūbara. He also gave him the capital Lāṅkā and the chariot called Puspaka. Brahman gave him kingship of the Yaksas and the sovereignty over sovereigns.\textsuperscript{128}

In another legend "Race of Pulastya",\textsuperscript{129} once Rāvaṇa Kumbhakarna and Vibhīśaṇa gratified Brahman by a terrible tapas. The ten headed Rāvaṇa, living on air alone and surrounded by the five sacred fires absorbed in meditation, remained standing on one leg for a thousand years.\textsuperscript{130} Kumbhakarna with head downwards and with restricted diet was constant in austerities. Vibhīśana living on dry leaves practised severe austerities for a long period.\textsuperscript{131} At the close of a thousand years, the ten-headed one, cutting off his own heads offered them as offerings to the sacred fire. At this act, Prajāpati was pleased with him.\textsuperscript{132} Brahman
personally appearing to them promised to grant boon to everyone of them.\textsuperscript{133}

Brahman gave horns to the kine.\textsuperscript{134} Formerly kine were hornless. They adored Brahman. Brahman, seeing the kine paying their adoration to him and sitting in prāya, granted to each of them what each desired. Thereafter their horns grew and each got what each desired of diverse colours. Favoured by Brahman himself with boons, kine are auspicious and yielders of Ṣavya and Kavya.\textsuperscript{135}

In the Mbh. whereas Brahman has granted boons to his worshippers, he has also removed their curse.

Brahman removed the curse of Agni. In the legend of "Removal of Agni's curse,"\textsuperscript{136} when Bhrigu cursed Agni for identifying his wife Pulomā to Rāksasa Puloman, then Agni withdrew himself from all places such as daily homa of Brāhmaṇas, sacrifices, place of holy rites and from other ceremonies.\textsuperscript{137} Then the Rsis and the gods went together to Brahman and they represented to him all about the curse of Agni. To remove the curse of Agni, Brahman blessed him that he should not, with all his body, be reduced to the state of one who ate of all things in an indiscriminate manner. The flame that is in his viler parts shall alone
eat of all things alike.\textsuperscript{138}

In the \textit{Mbh.} it is said that all the deities seek shelter of \textit{Brahman}, when they are in trouble. In the legend of "\textit{Description of Śiva's Importance}\textsuperscript{139}" while the triple city of the Asuras commenced to burn, the goddess \textit{Pārvatī} went there to behold, the sight. She had a child with bald head in her lap. She asked the deities who was this child. \textit{Sakra}, through ill-feeling, tried to strike that child with his thunderbolt. Lord \textit{Māheśvara} smilingly, quickly paralysed the arm of \textit{Sakra}. \textit{Indra} with his arm paralysed went to \textit{Brahman} along with other deities,\textsuperscript{140} and addressed \textit{Brahman} with joined hands. \textit{Brahman} helped \textit{Indra} to restore his paralysed arm to its original state.

\textit{Brahmarshis}, \textit{Devarsis}, and \textit{Siddhas} seek the protection of \textit{Brahman} when they are troubled by the Asuras.\textsuperscript{141} In the legend of "\textit{the gods and \textit{Brahman}};\textsuperscript{142} once \textit{Rāvana} terrified the gods and the \textit{Ṛsis} with his powers. Then the \textit{Brahmarshis}, the \textit{Devarsis}, the \textit{Siddhas} with \textit{Agni} as their spokesman sought the protection of \textit{Brahman}.\textsuperscript{143} \textit{Agni} addressed \textit{Brahman} that \textit{Rāvana} on account of his boon could not be slain. \textit{Agni} requested \textit{Brahman} to protect them\textsuperscript{144} from \textit{Rāvana}. 
In another legend "Indra and Trisiras," once all the deities with Indra proceeded to Brahman and said, "All the soma offered in the sacrifices performed everywhere is being drunk by Viśvarupa. We no longer obtain our shares. Brahman directed the deities to contact Rṣi Dadhīci. Thunderbolt was prepared from the bones of Rṣi Dadhīci. Indra with thunderbolt struck Viśvarupa, the son of Tvastr.

In the legend of "Vipula," it is said that deities seek shelter of Brahman. The human race by righteousness in course of natural process and improvement will attain the status of deities. This circumstance alarmed the deities who went to Grand sire. Brahman, having ascertained what was in the hearts of the deities, created the women with the aid of an Atharvan rite.

In the legend of "Tārakāsura and the deities", Indra along with other deities went to seek the shelter of Brahman, when they were scorched by Tārakāsura. The deities said to Brahman, "According to boons granted by you that Tāraka should not be slayable by deities or Asuras or Rāksasas. So Tāraka, son of Diti has been proud of his might. How his death be brought about?" Brahman said to
the deities that offspring of Agni with his dart would slay Tāraka.  

In the RV. it is said Brahma is protector of all beings but little is mentioned about his weapons. However, in the Mbh. Brahma creates weapons and grants them to his worshippers. It is described in several legends that Brahma creates Gāndīva which is obtained by Arjuna.  

In the legend of "Khāndava-Vana-Dahana" Agni gave to Arjuna a bow Gāndīva which is created by Brahma.  

Brahma has a weapon named Brahmastra and granted to vibhīsana. In the legend of "Rāvana, Kumbhakarna and Vibhīsana", once Rāvana, Kumbhakarna and Vibhīsana underwent terrible penances to gratify Brahma. Vibhīsana observing fasts and living only on dry leaves practised severe austerities for a long period. Brahman personally appeared and granted him the divine knowledge of Brahmastra, along with other boons to each one Rāvana and Kumbhakarna.  

Brahman had created the bow of Arjuna. In the legend of "Description of Chariot, Horses and Bows", it is said in the Mbh. that protection of the three worlds Brahma creates a bow. That celestial and indestructible bow was held by Arjuna.
Brahman created the armour.\textsuperscript{160} In the legend of "Battle between Duryodhana and Arjuna", it is described that Brahman created the armour. Brahman gave it to A\textgreek{a}giras.\textsuperscript{161} From the latter it was obtained by Brhaspati. Brhaspati gave it to Purandara. Indra gave it to Arjuna with the mantras to be uttered in wearing it.\textsuperscript{162}

Brahman with gratified heart gave four companions to Skanda, which possessed of great might, filled with speed like that of the wind, crowned with ascetic success and gifted with energy they could increase at will.\textsuperscript{163}

Brahman created the sword for the protection of world and the destruction of the enemies of the gods. In the legend of "Origin of Sword",\textsuperscript{164} once Brahman stayed for sometimes at Himavat for accomplishing the business of the world. After thousand years Brahman made arrangements for a grand sacrifice laid down in the scriptures. From the sacrificial fire a creature was sprung. This being was thought of Brahman. Also Brahman created Asi (Sword or Scimitar) for the protection of world and to destroy the foes of the gods.\textsuperscript{165} Asi first assumed the form of sword.\textsuperscript{166}
Arjuna obtained the weapon of Prajāpati from Indra. Arjuna lived for five years in the palace of Indra and obtained all the celestial weapons of Agni, of Varuṇa, of Soma, of Vāyu, of Viṣṇu, of Indra, of Paśupati, of Prajāpati (Brahmāstra).

In the Vedas, having existed alone in the beginning, Brahman is said to be a Creator of all the lives along with Asuras, heaven and earth. However, in the Mbh. His work of creation along with system of creation is described in number of legends.

Twelve thousand years (according to the measure of the celestials) make a Yuga, four such Yugas taken a thousand times, make a Kalpa which measures one day of Brahman. His night is also of the same measure. Universe remains during the day of Brahman and ends during the night. He, the self-created Lord and the first cause of everything having his abode in the Lotus drinks the terrible wind and starts sleeping. The whole mobile and immobile creatures are destroyed. After that when Brahman's day comes, he awakes and begins the work of creation.

At the sacrifice of Varuṇa, Brahman begot Bhrigu from the fire. In the legend of "Rṣi Bhrigu" it is said that the great and blessed saint Bhrigu is produced by the self-
existing Brahman from the fire at sacrifice of Varuna.\footnote{172}

Brahman gave birth to six spiritual sons for the creation of human beings.\footnote{173} In "Description of Maharsis and Aditi race"\footnote{174}, it is known that Brahman has six spiritual sons such as Marīci, Atri, Āṅgiras, Pulastya, Pulaha and Kratu.\footnote{175} Marīci had a son Kaśyapa.\footnote{176} It is depicted in the Mbh. that all living beings are originated by Kaśyapa.

\textit{Sthānu said to be the son of Brahman}.\footnote{177}

It is said that Dakṣa and his wife are sprung from the right and the left toe of Brahman.\footnote{178}

Brahman gave birth to Rsis etc. from the organs of his body. \textit{Dharma came through the right breast of Brahman} and the illustrious Bhṛgu came out ripping open the breast of Brahman.\footnote{179} Bhṛgu's son Sukra becoming a planet was engaged according to the command of Brahman in pouring and withholding rain and in dispensing and remitting calamities, traverses for sustaining the lives of all creatures in the three worlds through the skies.

\textit{Vasistha is said to be Brahman's spiritual son. In the legend of "Importance of Vasistha",} the Gandharva replied,
"Vasistha is Brahman's spiritual son and Arundhati's husband."

Angiras is the third son of Brahman. In the legend of "Angiras Race", Angiras, who was the third son of Brahman, had a wife Subha.

Brahman had created Agni. In the legend of "Agni and Angiras", in olden time the Rsi Angiras performed penance in his hermitage. He even surpassed the fire-god. He illumined the whole universe. At that time fire-god was also performing a penance. Agni was greatly distressed by Angiras's. Agni thought, "Brahman has created another fire-god for this universe. But Angiras said to Agni to re-establish yourself as the fire-god, as he was first created by Brahman to dispel darkness."

Brahman created nine great Rsis as his spiritual sons and they further completed the work of creation.

In the legend of "Description of Krsna's Greatness", after the expiration of Cataclysm, the four-faced Brahman came out from Narayana's Lotus like navel. Seating on that flower he created the great nine Rsis Marici and others. These Rsis in their turn completed the creation by creating Yaksas,
It is said that the supreme spirit has three conditions. In the form of Brahmā he is creator, in the form of Viṣṇu he is preserver and in the form of Rādu he is Destroyer of the Universe.

Brahma created the Prajāpati. In the legend of "Origin of the Creatures", it is said that Brahmā first creates a few Brahmaṇas who are known as Prajāpati (lords of Creation).

Prajāpati gave birth to three sons. In the legend of "King Uparicara", once King Uparicara performed Horse-Sacrifice in which Brhaspati became Hotr. The sons of Prajāpati Ekata, Dvita and Trita became the Sādasyas in that sacrifice. These Sādasyas addressed to Brhaspati, "We are the sons of Brahmā, begotten by a fiat of his will."

Agni is sprung from Brahmā. Also in days of yore, the self-born Brahmā gave birth to Kapilā kine for the Brahmaṇas and Agnihotra for Agnikunda.

Brahman created women for further production of human race.

It is said in the Mbh. that the Brahmaṇa, Ksatriya, Vaiśya and Śūdra have sprung from the mouth, arms, thighs and feet of Brahmā respectively. Brahmā assigned each of
them a different duty. śrāvaka was created to keep
of the Vedas and other scriptures. For ruling earth
and protecting all creatures, the Kṣatriya was created.
The Vaiṣya was created for cultivation and trade. Brahman
ordained that Śūdra should serve the three orders as a
menial.

Brahman created Vāyu, Agni and Sūrya etc. In the
legend of "Origin of Sword", it is described that in
ancient times, the universe was one vast expanse of
water, motionless, skyless and there was no space without
earth. Brahman in his proper time took birth. He then
created wind, Fire, the Sun of great energy, the sky, the
heaven, the nether regions, Earth, the directions, the
firmament with the moon and stars, the planets, the year,
the seasons and the months, the two fortnights and smaller
divisions of time. Brahman assuming a visible form begot
some sons endued with great energy such as Marici, Atri,
Pulastya, Pulaha, Kratu, Vasistha, Angiras and the mighty
and puissant lord Rudra and Pracetās.

Prajāpati created the creatures by observing
penances. Prajāpati is the presiding deity of the organ
of generation.
Brahman invoked a being for the creation of the creatures. Once Brahman desirous of creating living creatures, directed Rudra to create living creatures with decay. For the work of creation Rudra practised austerities for a long time in the water. In the meantime Brahman created another being for making him the Creator of all kinds of living things. That being then created many living creatures, Daksa was the first, who created all these creatures of four kinds. When the created living beings ran away towards their creator for want of food, Brahman assigned herbs, plants and other vegetables to them.\textsuperscript{215}

Besides assuming the food for living beings, Brahman for the protection of the world and for establishing the duties of different individuals, created chastisement (Danda).\textsuperscript{216}

Brahman had created the Creatures and Death also. In the legend of "Origin of Death":\textsuperscript{217} in the beginning the Grand sire Brahman created all creatures. He observed that the creation bore no signs of decay\textsuperscript{218} Brahman started thinking for the destruction of the universe. When Brahman failed to find any means of destruction, he became angry. A fire sprang
from the sky. With the fire Brahman began to consume the whole mobile and immobile universe. That fire spread in all directions to consume the whole universe. Rudra requested Brahman to extinguish the fire for the benefit of the world. Brahman exterminated that fire born of his wrath, there came out from the doors of his diverse senses a female who was dark, red and tawny. She was named as Death. Brahma directed her to slay the creatures.\textsuperscript{219}

In the Satapatha Brāhmaṇa Prajāpati is said to be the first sacrificer.\textsuperscript{220} In the Mbh. Prajāpati himself has also performed the sacrifices. On the banks of Bindusara, Prajāpati had performed one hundred great sacrifices.\textsuperscript{221}

In the legend of "Mayāsura, Bhima and Arjuna", with Nara, Nārāyaṇa, Yama and Sthanu, Brahman celebrated a sattra at Bindusara on Hiranyasṛṅga mountain.\textsuperscript{222}

Brahman had performed sacrifices in Prayāga.\textsuperscript{223} In the "Description of sacrifice by Āstīka"\textsuperscript{224}, Āstīka said, "Soma, Varuna and Prajāpati performed sacrifices of old in Prayāga."\textsuperscript{225}

In the RV. Prajāpati is identified with several deities. He is identified with Viśvakarman.\textsuperscript{226} As an epithet
he is compared with Savitṛ, Soma, Tvastr and Indra.227

In the Mbh. Prajāpati is also identified with number of deities and others, which is described in several legends.

Brahman is identified with Sūrya as an epithet. When one hundred and eight epithets are given to Sūrya at that occasion, it is said that he is Brahman.228 In the legend of "Sūrya worship"229 the one hundred and eight epithets of Sūrya are told by the self-created Brahman.230

Brahman is identified with Nārāyaṇa. In the legend of "Adoration of Kṛṣṇa",231 it is said that Nārāyaṇa is the Creator of all things and also the destroyer of all. He is Viṣṇu, Brahman, Śakra, Vaiśravaṇa and Yama.232

Śiva is identified with Brahman, in the legend of "Rṣi Upamanyu".233 Rudra is called by various names. He is Brahman, Varuna, Agni and Prajāpati.234

Kṛṣṇa is identified with Brahman.235 In the "Description of Adhyātma Tattva",236 Kṛṣṇa himself said to Utsana that he is Viṣṇu, he is Brahman, he is Indra.237

Garuḍa is identified with Prajāpati.238 In the legend of "Birth of Garuḍa",239 after the birth of Garuḍa, the gods
and the Rsis adored him that he was the Creator and the destroyer of all, he was the Hiranyagarbha and other Prajāpatis, he was Indra and Prajāpati.  

Agni is identified with Brahman. It is described that Agni is Brahman. He is Pasūpati. He is Śarva. He is Rudra. He is Prajāpati. It is well-known that gold is the offspring of Agni.

Kāla(Time) is identified with Prajāpati. In the "Discourse between Bali and Indra" Bali said to Indra, "Brahman in the form of Time is the refuge of all creatures. Time or Brahman cannot be avoided by running or by staying still". It is further said that Kāla is Prajāpati.

Brahman changes his form according to his will. Brahman assuming the form of a Swan told to the Śādhyas regarding the religion. Once Brahman assuming the form of a golden swan wandered through the three worlds. He came across the Śādhyas. Śādhyas asked about the religion. Swan described about the religion which was necessary for the benefit of mankind.

In the Mah. the position of Brahman is raised mythologically in comparison to the Vedas. But at certain
occasions his position is deteriorated.

Krsna plays with Brahman, Sañkara etc. as with playthings. In the legend of "Adoration of Krsna", it is said that Krsna is the Creator and lord of all things. He sports with the gods including Brahman, Sañkara and Sakra as children sports with their toys.

Brahman being a Creator of the Universe even, worships the deities. In the "Description of Śiva's Importance", once the arm of Indra was paralysed by Śiva, Indra along with other gods went to Brahman. They represented the whole matter to Brahman. Brahman knowing that this is the work of Mahādeva, Brahman and Indra along with other deities went to Śiva who was in the form of child for Uma's sake. Brahman eulogised Mahādeva to restore Indra's arm to its original state.

In the legend of "Importance of Tīrthas", one should go to the tīrtha of Dāmī. This tīrtha cleans from every sin. Here the gods including Brahman worship Maheśvara.

In the Mbh. it has become very easy to attain the abode of Brahman or Brahmaloka by doing a small
efforts. A person staying at Brahmasara can attain the region of Brahman. And one who walks round the sacrificial pillar which had been made by Brahman acquires the merit of the Vajapeya Sacrifice. In the legend of "Importance of the Tirthas" it is said that a man attains the Region of Brahman, if he passes a night at Brahmasara.

A person obtains a merit of the Vajapeya Sacrifice if he moves round the pillar which had been raised by Brahman in the lake of Brahmasara.

Brahman is sometimes afraid of human beings. Brahman was terrified by Madhu and Kaitabha. When Brahman took birth from a Lotus of Narayana's navel, two Danavas Madhu and Kaitabha bent on slaying Brahman. They began to terrify Brahman. Brahman began to tremble because of their continuous threatening. Then Visnu beheld those Danavas of mighty energy. They were killed by Visnu.

In the Mbh. Brahman is considered to be a inferior deity to Visnu and Rudra, as he can not obtain a sight of Visnu of universal form. Brahman fell from his seat during the battle between Rudra and Narayana.

In the legend of "Battle between Rudra and Narayana at Sacrifice of Dakṣa", it is described that in the sacrifice
of Dakṣa, no share is assigned to Rudra. Rudra destroyed that sacrifice. At that occasion Rudra and Nārāyaṇa became engaged in battle. The earth trembled. Even the Creator of universe Brahman himself fell from his seat.²⁶¹

Brahman was robbed of the Vedas by Madhu and Kaitabha.²⁶² In the legend of "Importance of Nārāyaṇa", Madhu and Kaitabha were sprung from Nārāyaṇa. They saw Brahman who was engaged in creating the four Vedas. Beholding the four Vedas, the two Āsuras suddenly seized them.²⁶⁴ Robbed of the Vedas in this way, Brahman addressed the highest of hymns in honour of Nārāyaṇa the supreme lord.²⁶⁵ Nārāyaṇa then with equine head went himself in the nether region and took up all the Vedas and returned to Brahman.²⁶⁶

In the Vedas as well as in the Ṛgveda, the weak character of Prajāpati is described. However, the account of his weakness as given in Ṛgveda is different from the Vedas.

In the Maitrāyaṇī Samhitā²⁶⁷, it is said that Prajāpati commits incest with his daughter Usas.

In the Mahābhārata, seed of Brahman fell upon the earth by seeing the celestial damsels. In the legend of "Brahman
and the Deities" in days of yore Lord Rudra in the form of Varuna performed a sacrifice. Munis and deities with Agni at their head came there. There also came celestial damsels of great beauty. Seeing them the seed of Brahman came out and fell upon the earth.

In the RV. as well as in the MBh. Prajāpati is mentioned as a Creator. Whereas in the MBh. his work of Creation is clearly mentioned in several legends.

In the MBh. it is depicted that after finishing the work of creation, he is now solving the problems of creatures and his cosmic activities are less significant. Functions of Prajāpati have become limited. In the MBh. his importance is seen because he solves the difficulties of the gods, he helps them and provides them strength.

In the MBh. the mode of worship has become easy. One can easily attain the abode of Brahman by staying at Brahmasara and also can attain the merit of Vajapeya sacrifice if he walks round the sacrificial pillar made by Brahman. Importance is given to Tīrthas in the MBh. In the MBh. it is also mentioned that every sin is forgiven in Dāmi Tīrthas. Here Brahman worshipped Maheśvara.
It is further mentioned that Prajāpati himself performs the sacrifices and worships the other deities such as Viṣṇu, Rudra and Kṛṣṇa.
29. Mbh. VII. 52/43; XII. 347/4.
30. Mbh. VII. 52/44.
31. Mbh. VII. 53/44.
32. Mbh. VII. 53/1.
33. Mbh. VII. 53/16.
34. Mbh. VII. 347/57.
36. Mbh. III. 274/11.
37. Mbh. III. 274/11.
38. Mbh. III. 274/11.
39. ŚB. 11,1,6.
42. Mbh. III. 12.
44. Mbh. III. 12/22.
45. Mbh. III. 12/38.
46. Mbh.III.12.
47. Mbh.III.12/38.
48. Mbh.III.203; III.272; VI.35; XII.207.
49. Mbh.III.203.
50. Mbh.III.203/10.
52. Mbh.III.166/12.
53. Mbh.XII.166.
54. Mbh.XII.166/11-12.
55. Mbh.XII.182.
57. Mbh.XII.182/12-14.
59. Mbh.XII.182/16.
60. Mbh.XII.182/37.
64. Mbh.XII.335/41.
65. Mbh.XII.347/40-43; XII.348/14-49.
67. Mbh.XIII.14/4.
68. Mbh.XIII.14/6.
69. Mbh.XIII.14/347.
70. Mbh. XII. 302/15-21.
73. Mbh. XIII. 14/276.
74. Mbh. XIII. 165/9.
75. Mbh. XIII. 165/9.
76. Mbh. VI. 23/12.
78. Mbh. III. 11.
79. Mbh. VI. 17.
80. Mbh. VI. 17/8-10.
81. Mbh. IX. 53.
82. Mbh. XII. 317/7.
83. Mbh. III. 82/35-36.
84. Mbh. III. 84/59.
85. Mbh. III. 84.
86. Mbh. III. 84/59.
87. Mbh. III. 224/12.
88. Mbh. III. 224.
89. Mbh. III. 224/21.
90. Mbh. III. 224/22.
92. Mbh. V. 111.
95. Mbh. VI. 6.
96. Mbh. VI. 6/46.
97. Mbh. XIV. 92.
99. Mbh. III. 82.
100. Mbh. III. 82/20.
102. Mbh. III. 163.
103. Mbh. III. 163/13-16.
104. Mbh. VI. 12/14-25.
106. ŚB. 11, 1, 6; TB. 8, 1, 3 & C.
107. ŚB. 22, 41.
108. TB. 2, 2, 23; 6, 2, 3.
109. RV. 10, 85; 3
111. Mbh. III. 6/7.
112. Mbh. III. 276/3.
113. Mbh. VII. 53/1.
114. Mbh. VII. 53/7.
115. Mbh. VII. 53/19.
116. Mbh. VIII. 72/24; XII. 347.
117. Mbh. XIII. 40/7.
118. Mbh. XIII. 85.
120. Mbh. III. 173/9-12.
121. Mbh. I. 20/16.
122. Mbh. III. 204/4.
123. Mbh. III. 204.
124. Mbh. III. 204/1.
125. Mbh. III. 204/3.
127. Mbh. III. 274.
130. Mbh. III. 275/16.
134. Mbh. XIII. 81/15.
140. Mbh. VII. 202/86.
141. Mbh. III. 276/1.
142. Mbh. III. 276.
143. Mbh. III. 276/1.
144. Mbh. III. 276/2,3.
145. Mbh. XII. 342.
146. Mbh. XIII. 40.
147. Mbh. XIII. 40/7-8.
148. Mbh. XIII. 84.
149. Mbh. XIII. 85/10.
150. Mbh. I. 224; IV. 43/5; V. 28/21; VII. 72/24.
156. Mbh. III. 275/30.
158. Mbh. VII. 23.
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160. Mbh. VII. 103/20.
161. Mbh. VII. 103/19.
162. Mbh. VII. 103/20-21.
163. Mbh. IX. 45.
164. Mbh. XII. 166.
165. Mbh. XII. 166/42-44.
166. Mbh. XII. 166/44-45.
167. Mbh. III. 164/18; III. 168/30; VI. 121/4.
169. ŠB. 2, 2, 4.
173. Mbh. I. 65; XII. 207; XII. 208.
177. Mbh. I. 66/1, 17.
183. Mbh. III. 218/1.
185. Mbh. III. 218/1.
194. Mbh. III. 272/46.
195. Mbh. III. 272/47.
196. Mbh. XII. 188/1.
197. Mbh. XII. 188.
198. Mbh. XII. 188/1-5.
203. Mbh. XIV. 92.
204. Mbh. XII. 40.
205. Mbh. XII. 60/23, 28; XII. 72/4-5.
208. Mbh. XII. 166/13.
209. Mbh. XII. 166.
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212. Mbh. XII. 166/15-16.
214. Mbh. XIV. 42.
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247. Mbh. XII. 299/7, 8, 13.
249. Mbh. III. 12/54.
251. Mbh. VII. 20/15-18; XIII. 14/262.
252. Mbh. III. 82.
254. Mbh. III. 84.
255. Mbh. III. 84/86.
257. Mbh. III. 203/34-35.
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259. Mbh. XII. 342/121.
261. Mbh. XII. 342/121.
263. Mbh. XII. 347.
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