

Thus Brahmā, Viṣṇu and Mahēśvara became rivers with their portions. Brahmā became the fast-flowing Kukudmatī, Mahāviṣṇu changed to river Kṛṣṇā and Śiva, the river Venī. The devas also changed their portions to rivers and flowed from the Sahya mountain to the east and their wives changed to rivers by their portions and flowed to the west. Svarā and Gāyatrī flowed as two rivers to the west and then joined together as one river called Sāvitrī. Viṣṇu and Śiva who were consecrated at the sacrifice by Brahmā came to be called Bala and Atibala (Powerful and more powerful). This is the origin of the rivers in Kerala. (Padma Purāṇa, Chapter 113).

9) *Brahmā is not worshipped.* Long ago Brahmā and Viṣṇu went to see Śiva near Himavān. They saw a shining phallus there in front of them. It was of immense size. One of them went downwards and the other upwards to find out the end of it. Both returned without reaching the top or the bottom and by penance they pleased Śiva who appeared before them and asked them what boon they desired. Brahmā asked Śiva to take birth as his son. Śiva did not like this and said that nobody would worship Brahmā because of his extravagant desire (namely, to have Śiva as his son). Viṣṇu requested that he should be made a servant at Śiva's feet. So Viṣṇu incarnated as Śiva's Śakti (power). That Śakti is Pārvatī. So Viṣṇu and Pārvatī are one and the same in a sense. (Kathāsaritsāgara, Kathāpīḥalambakāṇ, Taraṅga 1).

10) *The abode of Brahmā.* It is said in Devī Bhāgavata, Skandha 8, that the abode of Brahmā is on the top of Mount Mahāmeru. There are nine towns there. Manovatī which is in the centre, is the town of Brahmā. Due east of Manovatī stands Amaravatī, the town of Indra. On the south-east corner there is Rajovatī which is owned by Agni (fire-god). Due south of Brahmapurī there is the town of Saṁyamanī which is the town of Yama (God of death) On the south west corner there is the town of Nirṛti. It is named Kṛṣṇānjanā. On the west there is the town called Śraddhāvatī. It is the abode of God Varuṇa. On the north-west corner there is the town called Gandhavatī which is the abode of Bhagavān Vāyu (Wind-God). Due north to Brahmapurī stands the town of Kubera (God of wealth). It is known by the name Mahodaya. On the north east corner there is the city of Śiva. It is known as Yaśovatī.

11) *The sons of Brahmā.* Brahmā is the creator of all the living things in the world. Still mention is made in the Purāṇas about countless divine persons who were born from the mind and body of Brahmā, directly and indirectly. They are given below in groups

(1) Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu. It is mentioned in the Mahābhārata, Ādi Parva, Chapter 65, Stanza 10, that these six grand hermits were born from the mind of Brahmā.

(2) Dhātā and Vidhātā. It is mentioned in Mahābhārata Ādi Parva, Chapter 66, Stanza 51 that these two were good sons born to Brahmā.

(3) Rudra. Mention is made in Agni Purāṇa, Chapter 20, that Brahmā had a roaring son who was named Rudra.

(4) Svāyamībhūva Manu. It occurs in Bhāgavata Skandha II, that Manu Svāyamībhūva was the son of Brahmā.

(5) Kandarpa (Kāmadeva – Cupid). In Kathāsarit-

sāgara, Lāvāṇakalambaka, Taraṅga, 6, it is mentioned that Cupid was born from the Egoism of Brahmā.

(6) Madhuka and Golikā. In Uttara Rāmāyaṇa, mention is made that from the playful habit of Brahmā, a giant named Madhuka and a giantess named Golikā were born.

(7) Bhṛgu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 5, Stanza 8, that the hermit Bhṛgu was the son of Brahmā.

(8) Jāmbavān. It is seen in Kāṁpa Rāmāyaṇa that Jāmbavān was born from the sweat of Brahmā.

(9) The Sanakas. In Bhāgavata mention is made that the Sanakas (Sanaka, Sananda, Sanātana and Sanat-kumāra) were sons of Brahmā.

(10) In Mahābhārata, Anuśāsana Parva there is a passage given as the words of Vasiṣṭha spoken to Bhṛgu, about the birth of many of the sons of Brahmā. "May I tell you a story I have heard long ago about the revelation of Brahmā of himself?"

Lord Rudra took the form of Varuṇa and performed a sacrifice. Many hermits, all the devas, Agni and others, Vaśatk̄ra (Exclamation in sacrifice) which took body, and all yajñāṅgas came to the sacrificial hall. All the expedients, all the glories which are thousands in number took shape and came to the sacrifice. R̄gveda arrayed in garments of heroism came there. All the omens, all the voices, all the emotions, all the etymologies of pronouncing Veda Sūktas, all the svarabhaktikas, Omkāra (the syllable Om) the eye of all the Vedic metres and their theories, all restraints and donations, all Vedas, Upaniṣads, accomplishments, Sāvitrī, the past, the near future and distant future, all these came there. The Lord Śiva held everyone of them. He offered his spirit by his spirit. The sacrifice took many forms and shed radiances. Paramaśiva is heaven, is the sky, is the earth, is the ether and the husband of the Earth, is the lord of all accomplishments, is noble and the lord of radiance. This Lord is lauded by the names Brahmā, Śiva, Rudra, Varuṇa, Agni, and Prabhāvatī. Śiva is the King of all the worlds. Penances, sacrifices, vows emblazed by fast, all the directions and gods of directions, Indras, celestial maids, mothers of the worlds, all these assumed forms and came to the sacrifice in multitudes. Everybody who witnessed the sacrifice of Parameśvara, who was in the form of Varuṇa, was greatly pleased. Seeing the pleased celestial maids standing in rows passion arose in Brahmā. He had seminal discharge. Āditya (the Sun) took the earth on which the semen fell and threw it into the sacrificial fire, which blazed furiously. Brahmā who became the offerer of oblation had discharge again. He got it in the sacrificial ladle and with recitation of spells offered it in the sacrificial fire as if it was ghee. The powerful semen contained the three attributes of Sattva, Rajas and Tamas. From the attribute of Rajas arose the living world which had activity as its purpose. Radiance is the quality of Sattva which entered the living and non-living world. It gives light to everything. It also gives the power of discrimination. From the semen offered in the fire, three sons with body and the attributes of demi-gods came out. The male who had originated from the flame called 'Bharjana' became Aṅgiras. The male who originated from the burning coals became Kavi. Over and above these three radiances, other radiances also originated from the sacrificial fire. From the Marīcis