

penance, as they had no relatives left to care for them. They abstained from all the pleasures of the world and reached Kailāsa. They began to meditate upon the shortness of life. "What is there which is noble in this world? Is there anything except woe and misery? How simple is the desire of man for greatness? One thinks himself prosperous if he becomes a house-holder. The head of the village is more prosperous than a house-holder. The King of a dependent state is more powerful than the head of a village. An independent king is far more prosperous than a dependent King. When we think of the state of an emperor how simple is an independent king! When compared with Indra, the Lord of the three worlds what is an emperor after all? But there is nothing glorious in the state of Indra also as it ends in a Brahmamuhūrta (a period in the life of Brahmā). So what is there substantial and eternal? "Brahmā alone is eternal and indestructible." said the eldest brother. "Concentrate your mind and say to yourself, 'I am the supreme Being Brahmā seated on a lotus', and meditate upon it and pray for it and knowledge of Brahmā will be conferred upon you." They understood this and thus the ten brothers became Brahmās. There are ten heavens of them. They are ten worlds in the sky of mind. I am the sun who creates day and night in one of them," saying thus the Sun went away. Brahmā commenced his activity. (Jñānavāsiṣṭha).

14) *The age of Brahmā.* Forty-three crores twenty lacs of human years is one four-yuga period called 'Devacaturyuga' (a period of four yugas of the devas or gods). One thousand deva caturyugas will make one Mahāyuga (great yuga). A Mahāyuga is a day time of Brahmā. During the period of one Mahāyuga, that is, during one day of Brahmā, fourteen Manus, one after another, help Brahmā in doing the work of creation. This is the time of the seventh Manu in the present day time (Kalpa) of the present Brahmā. The period of six Manus are over in the present day time of the present Brahmā. Vaivasvata is the present Manu. Brahmā wakes up in the morning—the beginning of a Kalpa. Those which underwent destruction in the night, are created again in the morning. As Brahmā wakes up daily in the morning, what are the things created before, which do not undergo destruction? At that time there will remain, without destruction, six or twentyfour tattvas (principles) which are natural creations. These twenty-four principles are not the creation of Brahmā. He who is beyond names, He who created Brahmā in the lotus flower, created them. Brahmā who was originated in the lotus which grew from the nave of Nārāyaṇa performs the work of creation guided by these twentyfour principles. The work of creation performed by Brahmā is called Pratisarga (substitute creation). Everything Brahmā created in the day time will be destroyed in the evening. After a day time is over there is the night time and sleep for Brahmā. The life of Brahmā is hundred years, that is thirty-six thousand Brahmā days and and Brahmā nights. At the expiry of this period the life of Brahmā will come to an end, and will dissolve in Nārāyaṇa. Thus crores and crores of Brahmās have appeared and passed away and in future also crores will appear and pass away. (Bhāgavata).

15) *The creations and substitute creations of Brahmā.* The creations performed by Brahmā are of two kinds. The first is Sarga or creation and the second is Pratisarga or

substitute creation. In the first Kalpa when a Brahmā is born from the lotus, certain creations are made and the things thus originated do not undergo destruction in the evening or at the end of the Kalpa. They are the sarga or creation. On that day and every day of the life of Brahmā they help Brahmā in the work of creation. In a sense they could be called Prajāpatis (the lords of emanation). But as most of them have not left sons, and for other reasons also, they are not well known by that name. Only the persons mentioned here have as long a life as that of Brahmā. The Sanakas, Karddama, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Bṛghu, Vasiṣṭha, Dakṣa, Nārada, Dharma, Adharma, Nirṛti, Sarasvatī, Kāma, Atharva, the Manes, Agni, Sthānu, and Svāyāmbhuva : these do not end at the end of a Brahmā's day (or Kalpa) and will be dissolved only when Brahmā is dissolved. A Brahmā creates in his first morning not only persons from Sanaka to Svāyāmbhuva, but also creations which have a history only up to the end of that day, such as the lokas (worlds) of Bhūloka, Bhuvārloka and Svarloka, and minerals, plants, animals, humanity etc. Sarga or creation is called Prākṛta Sṛṣṭi (natural creation). Pratisarga or substitute creation is called Aprākṛta Sṛṣṭi or unnatural creation. At the end of the Kalpa, Saṁvarttakāgni (Fire which destroys the universe) and Saṁvarttaka varṣā (Rain which destroys the universe) will occur and all the unnatural creations will be destroyed. In all the morning, following the first morning of a Brahmā substitute creation takes place, and they are destroyed at the end of each Kalpa by Saṁvarttakāgni and Saṁvarttakavarṣā. (Bhāgavata).

16) *Other information.*

- (1) Brahmā was once born under the name Candra from the womb of Anasūyā the wife of hermit Atri. (See Anasūyā).
- (2) From the passion of lust of Brahmā, a daughter named Sarasvatī was born and Brahmā married her. (See Sarasvatī).
- (3) It is seen in Bhāgavata, Skandha 11, that the caste system came out from the mouth of Brahmā.
- (4) It was Brahmā who gave the name Indrajit (he who overcame Indra) to Meghanāda the son of Rāvaṇa because he had defeated Indra. (Uttara Rāmāyaṇa).
- (5) When the life time of Śrī Rāma was about to come to an end, Brahmā sent Kāla (time—the God of death) in disguise to the presence of Śrī Rāma. (See Rāma).
- (6) In the burning of Tripura, Brahmā was the charioteer of Śiva. (See Tripuram).
- (7) Once Brahmā performed sacrifice on the head of Gayāsura (a giant). (See Gayatīrtha).
- (8) Once Brahmā went to the hermitage of Vyāsa, and advised him to compose Bhārata and to propagate it in the world. (M.B. Ādi Parva, Chapter 55).
- (9) It was Brahmā who gave the name poetry to the work of Vyāsa and employed Gaṇapati as the scribe of Vyāsa. (M.B. Ādi Parva, Chapter 1, Stanza 61).
- (10) At the sacrifice of Varuṇa, Brahmā begot Bṛghu the hermit from the sacrificial fire. (M.B. Chapter 5, Stanza 8).
- (11) Dakṣa was born from the right thumb of Brahmā and from his left thumb was born the wife of Dakṣa. (M. B. Ādi parva, Chapter 66, Stanza 10).