

ance will acquire the energy to create and he will then create the world. You will be the protector of this world which will in the end be destroyed by Rudra. I am the sãttvic power to help you in your work and I am always at your service."

Accordingly Brahmã and Rudra were born and Brahmã started his creation. (1st Skandha, Devî Bhãgavata).

(iv) In times of old during the great deluge everything in this universe became extinct. It went on like that for some time and then the five elements and Brahmã were born. Brahmã was born in a lotus. Brahmã decided there should be mud beneath the lotus. He went down through the stem of the lotus and travelled for a thousand years and yet did not find the earth. He came back and sitting inside the lotus started doing penance. After a thousand years Madhu-Kaiṭabhas rushed to attack Brahmã (See under Kaiṭabha). Fearing them Brahmã went under water again. As he went deep down he saw a great man sleeping there. It was Mahãviṣṇu and then only he knew he was sitting on the lotus originating from the navel of Mahãviṣṇu. Mahãviṣṇu killed Madhu Kaiṭabhas and gave permission to start creation and Brahmã started his work of creation.

(v) Before the origin of the Universe the shapeless qualityless Parãśakti permeated everything. From it there were born three powers: Jñãnaśakti, Kriyãśakti and Arthaśakti. The power of Sattvaguna was Jñãnaśakti, the power of Rajoguna was Kriyãśakti and the power of Tamoguna was Arthaśakti. From the divine power of Tãmasã came the five basic things, sound, colour, touch, taste and smell. The quality of the sky was sound, the quality of air was touch, the quality of fire was colour, the quality of water was taste and the quality of earth was smell.

Rajoguna was born of Kriyãśakti. The five organs of senses, ear, eye, nose, tongue and skin and the five organs of work, hand, leg, speech, organ of excretion and the organ of sex and the five breaths, Prãṇa, Apãna, Vyãna, Samãna and Udãna are the offsprings of Rãjasa. These are the forms of Kriyãśakti. These are controlled by the favourable activity of Cicchakti. The five gods controlling the sense-organs like Vãyu, Sũrya, Pãśi and Aśvinidevas and the four gods controlling intelligence, conscience etc. like Candra, Brahmã, Rudra, and Kṣetrajñã and the mind are ten Tattvas (Principles) born of sãttvika empowered with Jñãnaśakti. All the Tattvas were made into five basic elements through the process of Pañcãkaraṇa and the Brahmãṇḍa originated from it.

2) *The constitution of Brahmãṇḍa.* The Brahmãṇḍa is made up of seven Koṣas (coverings). The one in the extreme interior is very small. The second Koṣa originates from the centre of the first Koṣa. The third Koṣa also has its origin from the first one. Each of them envelops the one before it. The seventh Koṣa thus originating from the first Koṣa and bursting forth through the other six Koṣas spreads out for millions of miles around. If you cut the Brahmãṇḍa longitudinally the one in the extreme interior is the earth. Then come Bhuvãrloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka in succession. The worlds in the lower half are called Pãtãla, Rasãtala, Mahãtala, Talãtala Sutala, Vitala and Atala. From Satyaloka to Atala there are fourteen lokas. The Brahmãṇḍa consists of the Sũrya,

Candra, Stars, Śukra, Budha, Aṅgãraka, Bṛhaspati, Śani, Saptarṣis, Dhruva, Śimśumãra and Rãhu, called the Jyotiścakra. Besides these there are twentyeight hells also. (Viṣṇu Purãna, Aṁsa 1).

Rãhu is ten thousand yojanas below Sũrya. Ten thousand yojanas below Rãhu is the loka of Siddhavidyãdharas. Below that up to the path of the clouds is the loka of the demons, genũ and manes. Hundred yojanas below this is the Bhũloka (earth). Ten thousand yojanas below the earth and as many yojanas below the world above each are Atala, Vitala Sutala, Talãtala, Mahãtala Rasãtala and Pãtãla. (5th Skandha, Bhãgavata).

3) *Origin of life.* Brahmã originated from the navel of Mahãviṣṇu. Brahmã started creation after obtaining permission from Viṣṇu. In the beginning Brahmã created from the mind Marici, Aṅgiras, Atri, Vasiṣṭha, Pulaha, Kratu, and Pulastya. They are therefore called the Mãnasaputras of Brahmã. (Manas = mind, Putra, = son). From his wrath came Rudra, from his lap came Nãrada, from his right thumb Dakṣa, from his mind Sanaka and others and from his left thumb, Viraṇi. Dakṣa married Viraṇi.

Dakṣa got five thousand sons of Viraṇi. They also got sons. When the population began to increase thus Nãrada intervened and questioned the advisability of increasing the population before knowing the capacity of the earth. The sons of Dakṣa realised the sense in it and started to have a survey of the earth. Dakṣa was disappointed that the children left him without showing any interest in the work of creation. So he produced another five thousand sons and asked them to start the work of creation. But they were also sent away as before by Nãrada. Dakṣa became angry and he created sixty daughters.

He gave thirteen daughters to Kaśyapa, ten to Dharma, twentyseven to Candra, two to Bhṛgu, four to Ariṣṭanemi, two to Kṛtãśva, and two to Aṅgiras. Of these most of the living things in the world were born to Kaśyapa. (7th Skandha, Devî Bhãgavata).

Kaśyapa was the last of the Prajãpatis. Kaśyapa married the daughters of Dakṣa named Aditi, Diti, Danu, Kãlikã, Tãmrã, Krodhavaśã, Manu, and Analã. Aditi got thirtythree sons and their family consists of the thirtythree crores of Devas. From Diti were born the daityas or asuras. From Danu was born the dãnava Hayagrãva. Kãlikã got two sons, Naraka and Kãlaka. Tãmrã got five daughters, Krauñci, Bhãsi, Śyeni, Dhṛtarãṣṭri and Śukã. Krauñci gave birth to owls, Bhãsi to Bhãsas and Śyeni to Śyenas (Vultures, Kites etc.). Dhṛtarãṣṭri gave birth to Ham̃sas, Kalahãmsas and Kokas. Śukã gave birth to Natã and Nãta in turn to Vinatã. Krodhavaśã gave birth to ten daughters; Mrgi, Mrgamandã, Harĩ, Bhadramandã, Mãtaṅgi, Śãrdũli, Śvetã, Surabhi, Surasã and Kadrũ. Of these Mrgi gave birth to beasts, Mrgamandã to trees and plants. Lions and monkeys are the children of Hari, Bhadramandã got a daughter named Irãvatĩ. Irãvata was the son of Irãvatĩ. From Mãtaṅgi were born the elephants and from Śãrdũli the tigers. The Aṣṭadiggajas are the sons of Śvetã. Surabhi got two daughters named Rohiṇi and Gandharvĩ. Cows are the children of Rohiṇi and horses are the children of Gandharvĩ. Serpents are the sons of Surasã and Kadrũ gave birth to snakes. From Manu were born men. Trees are the sons of Analã. Vinatã got two sons named Aruṇa and