

From the attribute of Sattva having the power of knowledge, the ten essentials, such as air, the Sun, Pāṣī (Varuṇa) two Aśvinī-gods, Candra (Moon), Brahmā, Rudra, Kṣetrajñā and mind, came into being. From these essentials the formation of five matters took place. They are the five elements. When vigour enters the quintupled elements, egoism is given a form. This vigour with perceptible body is called Ādi Nārāyaṇa (Primordial Nārāyaṇa). Anyhow, quintupled elements will be bright with firm attributes. Ether has the attribute of sound only. Air has the attributes of sound and touch. Fire has the three attributes of sound, touch and form. Water has the four attributes of sound, touch, form and taste, and earth has the five attributes of sound, touch, form, taste and smell. The variegated expression of these five elements is called the universe. It is stated in Devī Bhāgavata, Skandha 3, that the number of species of living beings found in the universe is eightyfour lakhs.

3) *The embodied three (Trinity)*. It has been mentioned in the last section how the three attributes came into existence and how the five elements originated from the three attributes and how vigour or energy acted upon the five elements and Ādi Nārāyaṇa or Viṣṇu came into being. In this section the birth of the three divine figures is being dealt with.

In the known beginning, on the surface of the wide waters, covering the universe made of the five elements, Mahāviṣṇu lay on a banyan tree, as a child. "Who am I? How was I made, and what for? What have I to do?", and so on were the thoughts of the child. Instantly a voice from the ether fell into his ears saying, "I am everything. There is nothing eternal except me." Mahāviṣṇu lay contemplating on the voice he heard, when Mahādevī appeared before Mahāviṣṇu and said thus:—"Lo! Mahāviṣṇu! Whenever the universe required creation, preservation and destruction, by the potentiality of the Omnipotence or the Brahman with no attributes, you too had taken origin. Understand that the Omnipotence is beyond attributes. We all are within the purview of attributes. Your attribute mainly is Sattva. From your navel, will be born Brahmā with Rajas as his main attribute and from the forehead of that Brahmā, Śiva with Tamas as his main attribute will be born. By the power of penance, Brahmā will acquire the power of creation and with the help of the attribute of rajas, he will create a world of the colour of blood. You will be the protector and preserver of that world, and at the end of the Kalpa (world-age) Śiva will destroy that world. I am that power of purity, which stands as help and assistance to you in creation." Accordingly, Brahmā was born from the navel of Viṣṇu and Śiva was born from the forehead of Brahmā. (Devī Bhāgavata, Skandha 1).

4) *Creation. Sprouts, Animals and Humanity*. After the birth of the Trinity, while Brahmā was contemplating on creation, some creations of the attribute of Tamas originated from him unknowingly. It was Avidyā (Ignorance), having inertia, desire, great desire, darkness and great darkness as its five branches. That god continued his contemplation. Then five kinds of immovables without the power of knowledge or brightness in and out alike, and with souls covered with darkness, originated. As these immovables are said to be prominent, the creation of them is called prominent creation.

These are called Sprouts (Udbhids). Seeing that this creation was not sufficient, the god again sat in contemplation. This time animals having horizontal back bones and organs of sense were created. They were called tiryaksrotas, as they walked horizontally. They, such as cow etc. are having more of the attributes of darkness and less of knowledge. They traverse wrong paths due to lack of knowledge though they think otherwise. Egoism, pride and twentyeight kinds of incapacities are their qualities. Though they possess knowledge inwardly they do not know each other. Thinking that this creation also was not sufficient, Brahmā again engaged himself in contemplation, and there came out another creation. It was called 'Ūrddhvasrotas' (flowing upwards). This third creation having the attribute mainly of Sattva moved in a lofty level. Those who were born in this creation, desired for comfort and pleasure and were with the light of knowledge inwardly and outwardly. When the third creation called Devasrṣṭi (creation of gods) originated from Brahmā he grew happy and contented.

Even after creating thus much, Brahmā did not feel satisfaction. So he made the creation of 'Arvāksrotas' (moving downwards). The creatures of this group were having the attributes of Sattva, Rajas and Tamas in an advanced degree. So they are miserable and full of activity. They are human beings.

Thus having completed the creation of Udbhids (Sprouts), Tiryaks (animals) and Arvāks (human beings) Brahmā passed on to the creation of heavenly beings. (Viṣṇu Purāṇa, Aṁśa 1; Chapter 5).

5) *Creation. Night, Day, Evening, Morning*. After this Brahmā again sat in contemplation for water-creation which is the creation of Devas, Asuras, Piṭṛs and Manuṣyas (Gods, Demons, the Manes and Man). As he was sitting in contemplation, the attribute of Tamas (inertia) advanced in him and the asuras (demons) were born from his loins. Then Brahmā discarded the figure of Tamas in him. That discarded figure of darkness became the night. Next, from the face of Brahmā, the Devas (gods) were born. They were having the attribute of Sattva (purity). Brahmā discarded that figure of purity also. That figure became the bright day. So the asuras are powerful in the night and the Devas are powerful in the day. After this, the manes were born from Brahmā. They were also discarded. They became the evening between the day and night. Then Brahmā assumed the figure having the attribute of Rajas. From this, man, who was having more of the attribute of rajas was born. Brahmā discarded that figure also. It became a very shining thing which is called the Dawn. So men are powerful in the dawn and the manes are powerful in the evening. The four creations of Day, Night, Evening and the Dawn are considered to be the bodies of Brahmā. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 5).

6) *Creation. Rākṣasas (Giants), Yakṣas (Demi-gods), Serpents, Devils, Gandharvas*. Brahmā again assumed another figure having the attribute of Rajas. Due to this Brahmā felt hungry. Along with hunger desire also grew in him. Then the Prajāpati (Lord of Emanation) sat in the darkness and created some creatures which were very hungry. Uncouth with plenty of hair on the face, they ran towards Brahmā. Of them those who said, 'don't do so, save him'