

“Having entered into this blessed Aditi alone, in the Vaivasvata Manvantara by means of our Yogic splendour, we shall become her sons. Then only we shall have our beneficence done. Those born from Aditi shall be remembered as Ādityas”.

एवमुक्त्वा तु ते सर्वे चाक्षुषस्याऽन्तरे मनोः।

जज्ञिरे द्वादशाऽऽदित्या मारीचात्कश्यपात्पुनः॥६०॥

Having said so, all of them were born as the twelve Ādityas from Kaśyapa, the son of Marīci, in the Cākṣuṣa Manvantara.

शतक्रतुश्च विष्णुश्च जज्ञाते पुनरेव हि।

वैवस्वतेऽन्तरे ह्यस्मिन्नरनारायणौ सुरौ॥६१॥

Śatakratu (Indra) and Viṣṇu took birth once again in the present Vaivasvata Manvantara as Nara and Nārāyaṇa.

तेषामपि हि देवानां निधनोत्पत्तिरुच्यते।

यथा सूर्यस्य लोकेऽस्मिन्नुदयास्तमयावुभौ॥

प्रजापतेश्च विष्णोश्च भवस्य च महात्मनः॥६२॥

Birth and death are mentioned to happen even to those Devas. Just as the Sun rises and sets in this world, similarly there is manifestation and dissolution to the noble souls—Prajāpati, Viṣṇu and Bhava or Śiva.

श्रेष्ठानुश्रविके यस्माच्छक्ताः शब्दादिलक्षणे।

अष्टात्मकेऽणिमाद्ये च तस्मात्ते जज्ञिरे सुराः॥६३॥

These gods were born because they are attached to the great Vedic tradition as well as worldly objects like sound and the eightfold super-human powers like *Animā* (minuteness).

इत्येष विषये रागः संभूत्याः कारणं स्मृतम्।

ब्रह्मशापेन संभूता जयाः स्वायंभुवे जिताः॥६४॥

The attachment to sensual objects became known as the cause of regeneration. Because of the curse of Brahmā, the Jayās were born in the Svāyambhuva Manvantara as Jitas.

स्वारोचिषे वै तुषिताः सत्याश्चैवोत्तमे पुनः।

तामसे हरयो देवा जाताश्चारिष्णवे तु वै।

वैकुण्ठाश्चाक्षुषे साध्या आदित्याः सांप्रते पुनः॥६५॥

In the Svārociṣa Manvantara, they were born as Tuṣitas and Satyas again in the Uttama Manvantara. In Tāmasa Manvantara, Devas were born as Haris, Vaikuṅṭhas in the Cāriṣṇava Manvantara, Sādhyas in the Cākṣuṣa Manvantara and Ādityas in the current Manvantara.

धाताऽर्यमा च मित्रश्च वरुणोऽशो भगस्तथा।

इन्द्रो विवस्वान्यूषा च पर्जन्यो दशमः स्मृतः॥६६॥

ततस्त्वष्टा ततो विष्णुरजघन्योऽजघन्यजः।

इत्येते द्वादशाऽऽदित्याः कश्यपस्य सुताः स्मृताः॥६७॥

Dhātā, Aryamā, Mitra, Varuṇa, Amśa, Bhaga, Indra, Vivasvān, Pūṣan, Parjanya, the tenth one, Tvaṣṭā and Viṣṇu, the last but not the least, are remembered as the twelve Ādityas, the sons of Kaśyapa.

सुरभी कश्यपाद्बुद्धनेकादश विजज्ञिरे।

महादेवप्रसादेन तपसा भाविता सती॥६८॥

Surabhī from Kaśyapa gave birth to eleven Rudras. By the grace of Mahādeva and by her penance, she became recognised as Satī.

अङ्गारकं तथा सर्पं निर्वृतिं सदसस्पतिम्।

अजैकपादहिर्बुध्नमूर्ध्वकेतुं ज्वरं तथा॥६९॥

भुवनं चेश्वरं मृत्युं कपालं चैव विश्रुतम्।

देवानेकादशैतांस्तु रुद्रांस्त्रिभुवनेश्वरान्॥

तपसा तेन महता सुरभी तानजीजनत्॥७०॥

The eleven Rudras were— Angāraka, Sarpa, Nirṛti, Sadasaspati or Brhaspati, Ajaikapāda, Ahirbudhnya, Ūrdhvaketu, Jvara, Bhuvaneśvara, Mr̥tyu and Kapāla who was famous. Surabhī by that great penance, gave birth to (all) these gods, the eleven Rudras, the overlords of the triads of worlds.

ततो दुहितरावन्ये सुरभी द्वे व्यजायत।

रोहिणी चैव रुद्राभा गान्धारी च यशस्विनी॥७१॥

Then Surabhī gave birth to two daughters— Rohiṇī having the lustre of Rudra Gāndhārī, the reputed one.

रोहिण्यां जज्ञिरे कन्याश्चतस्रो लोकविश्रुताः।

सुरूपा हंसकीला च भद्रा कामदुघा तथा॥

सुषुवे कामदुघा तु सुरूपा तनयद्वयम्॥७२॥

Of Rohiṇī were born four daughters, well-known in the Universe. They were— Surūpā, Hamsakīlā, Bhadrā and Kāmadughā. Kāmadughā and Surūpā gave birth to two sons.

हंसकीला नृमहिषा भद्रायास्तु व्यजायत।

विश्रुतास्तु महाभागा गन्धर्वा वाजिनः सुताः॥७३॥

Hamsakīlā gave birth to Nṛpa (king) and sages and Bhadrā gave birth to famous and blessed Gandharvas, the sons of Vājin (horse).

उच्चैःश्रवास्तदा जाताः खेचरास्ते मनोजवाः।

श्वेताः शोणाः पिशङ्गाश्च सारङ्गा हरितार्जुनाः॥

रुद्रा देवोपवाहास्ते गन्धर्वयोनयो हयाः॥७४॥

The horses Uccaiśrāvas were born then; they roamed about in the sky with the speed of mind. They were of different colours, white, red, tawny, deer-coloured, green, grey and also of the lustre of Rudra. These ones were of Gandharva wombs. They were the vehicles of the Devas.

भूयो जज्ञे सुरभ्यास्तु श्रीमांश्चन्द्राभसुप्रभः।

वृषो दक्ष इति ख्यातः कण्ठे मणिदलप्रभः॥७५॥

स्रग्वी ककुब्दी द्युतिमानमृतालयसंभवः।

सुरभ्यनुमते दत्तो ध्वजो माहेश्वरस्तु सः॥७६॥

Again was born of Surabhī, the illustrious one Candrābhasuprabha. He was glorious and had the great lustre like that of the moon. He had a garland on and was lustrous with a big lump. He was born of the storehouse of nectar. With the permission of Surabhī, he was given to Maheśvara as his banner.

इत्येते कश्यपसुता रुद्रादित्याः प्रकीर्तिताः।

धर्मपुत्राः स्मृताः साध्या विश्वे च वसवस्तथा॥७७॥

This way, these sons of Kaśyapa, Rudras and Ādityas have been glorified. Sādhyas, Viśvedevas and Vasus are remembered as the sons of Dharma.

अरिष्टनेमिपत्नीनामपत्यानीह षोडश।

बहुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः॥

प्रत्यङ्गिरसजाः श्रेष्ठा ऋचो ब्रह्मर्षिसत्कृताः॥७८॥

Of the spouses of Ariṣṭanemi, progenies were sixteen and the sons of learned Bahuputra became known as Vidyuts. The excellent Rks honoured by Brahmarṣis are born of Pratyāṅgiraśa.

कृशाश्वस्य तु देवर्षेर्देवप्रहरणाः स्मृताः।

एते युगसहस्रान्ते जायन्ते पुत्रेव हि॥७९॥

सर्वे देवगणा विप्रास्त्रयस्त्रिंशत्तु च्छन्दजाः।

एतेषामपि देवानां निरोधोत्पत्तिरुच्यते॥८०॥

The sons of Kṛśāśva, the celestial sage, became known as Devapraharāṇas. These ones at the culmination of thousands of Yugas take birth once again. O Brāhmaṇas, all the thirty-three groups of Devas are Chandajas¹. Of these gods, the restraint and birth is being dilated upon.

यथा सूर्यस्य लोकेऽस्मिन्नुदयास्तमयावुभौ।

एते देवनिकायास्ते संभवन्ति युगे युगे॥८१॥

Just as the sun rises and sets in this world, so also these groups of Devas get birth in every Yuga (age).

ऋषय ऊचुः

साध्याश्च वसवो विश्वे रुद्रादित्यास्तथैव च।

आभिजात्या प्रभावैश्च कर्मभिश्चैव विश्रुताः॥८२॥

The sages remarked— How were Sādhyas, Vasus, Viśvedevas, Rudras and Ādityas famous by the nobility of their birth and well-known by their actions and powers?

प्रजापतेश्च विष्णोश्च भवस्य च महात्मनः।

अन्तरं ज्ञातुमिच्छामो यश्च यस्माद्विशिष्यते॥८३॥

यश्च यस्मात्प्रभवति यश्च यस्मिन्प्रतिष्ठितः।

ज्यायान्यो मध्यमश्चैव कनीयान्यश्च तेषु वै॥८४॥

Of Prajāpati, Viṣṇu and Śiva (Bhava), the

1. Born from Vedic chandas or mantras.

great souled one, we want to know as to who excels whom among them? Who originates from whom? Who is established in whom? Who among them is superior, the middling and inferior one?

प्रधानभूतो यस्तेषां गुणभूतश्च तेषु यः।

कर्मभिश्चाभिजात्या प्रभावेण च यो महान्॥

एतत्प्रब्रूहि नः सर्वं त्वं हि वेद्य यथायथम्॥८५॥

Who is the most greatest among them? And among them, who is most important one by merits of actions, nobility of birth and by capacity? These you may tell us the way you understand in a serial order.

सूत उवाच

अत्र वो वर्णयिष्येऽहमन्तरं तेषु यत्स्मृतम्।

यद्ब्रह्मविष्णुरुद्राणां शृणुध्वं मे विवक्षतः॥८६॥

Sūta replied— In this context I shall talk (or describe) unto you the difference or distinctness that is remembered among them. Listen to what I am going to say as to difference among Brahmā, Viṣṇu and Rudra.

राजसी तामसी चैव सात्त्विकी चैव ताः स्मृताः।

तन्वः स्वयंभुवः प्रोक्ता काले काले भवन्ति याः॥८७॥

The bodies of Svayambhū Lord spoken of as such (exist) from time to time are proclaimed as Rājasa, Tāmāsa and Sāttvika.

एतासामन्तरं वक्तुं नैव शक्यं द्विजोत्तमाः।

गुणवृद्धिनिबद्धत्वाद्द्विधानुग्रहबन्धतः॥८८॥

The variation among these bodies is not possible to illustrate, O Brāhmanas! owing to their dependence upon the increase of merits and the two-fold bondage due to *Anugraha* (favouring) and *Nigraha* (controlling).

प्रवृत्तिं च निवृत्तिं च गुणवृद्धिमिह द्विजः।

यथाशक्या प्रवक्ष्यामि तनूनां तन्निबोधत॥८९॥

O Brāhmanas, according to my ability, I shall recount *Pravṛtti* (activity), *Nivṛtti* (desistance from activity) and the increase of the *Guṇas* (merits) of the bodies. Listen and understand it.

ब्राह्मी तु राजसी तेषां कालाख्या तामसी स्मृता।

सात्त्विकी पौरुषी चैव कर्म तासां निबोधत॥९०॥

Brāhmī is the Rājāsī among them and the one named *Kālā* is Tāmāsī among them and Sāttvikī and Pauruṣī among them you may know as such.

एका तु कुरुते तासां राजसी सर्वतः प्रजाः।

एका चैवार्णवस्था तु साऽनुगृह्णाति सात्त्विकी॥

एका सा क्षिपते काले तामसी ग्रसते प्रजाः॥९१॥

First among them, the Rājasa body creates all the subjects; the Sāttvika one staying in the ocean, blesses; and the Tāmāsa one swallows the subjects and overthrows them at the proper time.

रजसा तु समुद्रिक्तो ब्रह्मा संभवते यदा।

पुरुषाख्या तदा तस्य सात्त्विकी विनिवर्तते॥९२॥

When god Brahmā manifests himself with the resurgence of Rajas guṇa, the Sāttvika body named Puruṣa vanishes.

यदा भवति कालात्मा उद्रेकात्तमसस्तु सः।

ब्रह्माख्या सा तदा त्वस्य राजसी विनिवर्तते॥९३॥

When it develops the form of Kāla owing to the development of Tamogūṇa, the Rājāsī form designated as Brahmā disappears.

सत्त्वोद्रेकात्तु पुरुषो यदा भवति स प्रभुः।

कालाख्या सा तदा तस्य पुनर्न भवतीति वै॥९४॥

Owing to the excess of Sattva, the lord becomes Puruṣa, the body named Kāla ceases to exist.

क्रमात्तस्य निवर्तन्ते रूपं नाम च कर्म च।

त्रैलोक्ये वर्तमानस्य सर्गानुग्रहनिग्रहैः॥९५॥

In due order, the form, nomenclature and activity of the Lord in favouring and controlling those prevailing in the triad of worlds, disappear.

यदा भवति ब्रह्मा च तदा चान्तरमुच्यते।

यदा च पुरुषो ब्रह्मा न चैव पुरुषस्तु सः॥९६॥

When Brahmā manifests himself the

difference is declared as such. When the lord is Brahmā, Puruṣa does not exist.

यदा च पुरुषो भवति ब्रह्मा न भवते तदा।

यदा भक्षद्भवति हि तदा न पुरुषस्तु सः॥१७॥

And when Puruṣa gets into being, Brahmā does not get into being and when he exists as the consuming one then even he does not become a Puruṣa.

यदा भद्रो भवेद्भूयो ब्रह्मा न भवते तदा।

यदा न भवति ब्रह्मा न चैव पुरुषस्तु सः॥१८॥

When Bhadra may come into being again, Brahmā does not get into being. And when Brahmā does not exist, then the Puruṣa also fails to exist.

मणिर्विभजते वर्णान्विचित्रान्स्फटिके यथा।

वैमल्यादाश्रयवशात्तद्वर्णः स्यात्तदञ्जनः॥१९॥

तदा गुणवशात्तस्य स्वयंभोरनुरञ्जनम्।

एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निदर्शनम्॥१००॥

Just as a gem assumes various colours due to its purity, and as a result of the contact with other objects, the colours and sizes being in accordance with those objects, so also the self-born assumes shapes and sizes due to the merits. In its singleness and separateness this is the example cited.

एको भूत्वा यथा मेघः पृथक्त्वेनावतिष्ठते।

रूपतो वर्णतश्चैव तथा गुणवशान्तु सः॥१०१॥

भवत्येको द्विधा चैव त्रिधा मूर्तिविनाशनात्।

एको ब्रह्माऽन्तकृच्चैव पुरुषश्चेति ये त्रयः॥१०२॥

Just as the cloud having assumed a single form, gets established in distinctness as per colour, so also the self-born Lord though single one assumes different forms due to Guṇas and assumes one, two or three forms. The single entity has the three forms of Brahmā, the creator, annihilator and Puruṣa.

एकस्यैताः स्मृतास्त्रिस्तनवस्तु स्वयंभुवः।

ब्राह्मी च पौरुषी चैव अन्तकारी च ते त्रयः॥१०३॥

These three bodies are remembered as those of the single Svayambhuva. Brāhmī, Pauruṣī and Antakārī— these are the three bodies.

तत्र या राजसी तस्य तनुः सा वै प्रजाकरी।

या तामसी तु कालाख्या प्रजाक्षयकरी तु सा॥

सात्त्विकी पौरुषी या तु सानुग्रहकरी स्मृता॥१०४॥

Herein what is known as His Rājasī body is verily the creator of subjects. What is called the Tāmasī form is verily the destroyer of progeny. And Sāttvika form called Pauruṣa is deemed as the endower of grace.

राजस्या ब्रह्मणोऽंशेन मरीचिः कश्यपोऽभवत्।

तामसी चान्तकृद्या तु तदंशेनाभवद्भवः॥१०५॥

From the Rājasī incarnation of Brahmā, Marīci and Kaśyapa were born. From the Tāmasī form that causes dissolution was born Bhava.

सात्त्विकी पौरुषी या सा तस्यांशो विष्णुरुच्यते।

त्रैलोक्ये ताः स्मृतास्त्रिस्तनवस्तु स्वयंभुवः॥१०६॥

The Sāttvikī or Pauruṣī form is called Viṣṇu. These three bodies of the self-born are thus remembered in the three worlds.

नानाप्रयोजनार्था हि कालोऽवस्थां करोति यः।

ब्रह्मत्वेन प्रजाः सृष्ट्वा विष्णुत्वेनानुगृह्य च॥

वैष्णव्याऽनुगृहीतास्ता रौद्र्याऽनुग्रसते पुनः॥१०७॥

The supreme being Kāla, assumes states for different functions such as creating progenies in the state of Brahmā, supporting them in the status of Viṣṇu and devouring in the guise of Rudra, the subjects who had been blessed by the Vaiṣṇava form.

एकः स्वयंभुवः कालस्त्रिभिस्त्रिन्वै करोति सः।

सृजते चानुगृह्णाति प्रजाः संहरते तथा॥१०८॥

The Self-born one, Kāla, performs three activities through the three bodies. It creates, supports and annihilates the subjects.

इत्येताः कथितास्त्रिस्तनवस्तु स्वयंभुवः।

प्राजापत्या च रौद्री च वैष्णवी चैव ताः स्मृताः॥१०९॥

This way have been declared the three forms of the self-born lord. They are— Prajāpatya (belonging to Prajāpati), Raudra (belonging to Rudra) and Vaiṣṇava (belonging to Viṣṇu).

एका तनुः स्मृता वेदे धर्मशास्त्रे पुरातने।

सांख्ययोगपरैर्वीरैः पृथक्त्वैकत्वदर्शिभिः॥

अभिजातप्रभावज्ञैर्ऋषिभिस्तत्त्वदर्शिभिः॥ ११०॥

Only one body is declared in the Vedas, Dharmasāstras and in the ancient schools of Sāṅkhya and Yoga by the intelligent sages who could see both analytically and synthetically, the knowers of the influence of nobility, the observers of Reality.

एकत्वे च पृथक्त्वे च तासु भिन्नाः प्रजास्त्विह।

इदं परमिदं नेति ब्रुवन्तो भिन्नदर्शनाः॥ १११॥

In the matter of unity and diversity there happens to be the progenies of different opinions. The diverse opinioned ones say— “This is great and this not so.”

ब्रह्माणं कारणं केचित्केचित्प्राहुः प्रजापतिम्।

केचिच्छिवं परत्वेन प्राहुर्विष्णुं तथाऽपरे॥

अविज्ञानेन संसक्ता सक्ता रत्यादिचेतसा॥ ११२॥

Some declared Brahmā as the cause of the Universe as Prajāpati, some opined as Śiva and some declared Viṣṇu as the supreme one. Out of ignorance and with the mind vitiated by passion, attachment etc. they think like this.

तत्त्वं कालं च देशं च कार्याण्यावेक्ष्य तत्त्वतः।

कारणं च स्मृता ह्येता नानार्थेष्विह देवताः॥ ११३॥

Considering the reality, time, space, cause and effects quite factually, these deities are declared as working for diverse purposes.

एकं निन्दति यस्तेषां सर्वानिव स निन्दति।

एकं प्रशंसमानस्तु सर्वानिव प्रशंसति॥

एकं यो वेत्ति पुरुषं तमाहुर्ब्रह्मवादिनम्॥ ११४॥

He who censures one among them censures all. He who eulogises one, eulogises all of them. They declare him as Brahmavādin (propounder of Brahman) who understands one Puruṣa.

अद्वेषस्तु सदा कार्यो देवतासु विजानता।

न शक्यमीश्वरं ज्ञातुमैश्वर्येण व्यवस्थितम्॥ ११५॥

The attitude of non-censure must always be adopted towards the deities by one who knows the Reality. It is not feasible to understand god (Īśvara), established with supremacy or affluence.

एकात्मा स त्रिधा भूत्वा संमोहयति यः प्रजाः।

एतेषां च त्रयाणां तु विचरन्त्यन्तरं जनाः॥ ११६॥

He fascinates the subjects or progenies having become threefold even when he is having single soul as such, and people think over the difference among these three Beings.

जिज्ञासन्तः परीक्षन्तः सक्ता रूपाविचेतसः।

इदं परमिदं नेति वदन्ति भिन्नदर्शिनः॥ ११७॥

Out of deluded mind with diverse points of view and curiously testing their forms, they say— “This is absolute or tangible and this is not”.

यातुधानान्विशन्त्येताः पिशाचांश्चैव तान्नरान्।

एकत्वेन पृथक्त्वेन स्वयंभूर्व्यवतिष्ठते॥ ११८॥

गुणमात्रात्मिकाभिस्तु तनुभिर्मोहयन्नजाः।

तेष्वेकं यजते यस्तु स तदा यजते त्रयम्॥ ११९॥

These deities permeate even Yātudhānas, Piśācas and human beings. The self-born stays unified and separate deluding the subjects by means of the bodies solely consisting of the Guṇas. He who worships one among them, worships all the three.

तस्माद्देवास्त्रेयो ह्येते नैरन्तर्ये व्यवस्थिताः।

तस्मात्पृथक्त्वमेकत्वसंख्या संख्यागतगतम्॥

एकत्वं वा बहुत्वं वा तेषु को ज्ञातुमर्हति॥ १२०॥

These three deities remain non-different. Therefore where is separateness or unity? Where is their number? Whence do they come and go? Who is capable of construing unity and diversity among them?

यस्मात्सृष्ट्वाऽनुगृहीते ग्रसते चैव ते प्रजाः।

गुणात्मकत्वात्काल्ये तस्मादेकः स उच्यते॥ १२१॥