

## CHAPTER 3

## The primary creation

मनु रुवाच

चतुर्मुखत्वमगमत्कस्माल्लोकपितामहः।

कथं तु लोकानसृजद्ब्रह्मा ब्रह्मविदां वरः॥१॥

Manu said, "O Lord, how did Brahmā the best among the learned people, the Grand Sire achieve four faces and how did he engaged himself in creation of the universe?"

मत्स्य उवाच

तपश्चचार प्रथमममराणां पितामहः।

आविर्भूतास्ततो वेदाः साङ्गोपाङ्गपदक्रमाः॥२॥

Lord Matsya said, "O Royal priest, Brahmā, the Grand Sire of the gods, initially performed severe *tapas*, with the influence of which, *aṅgas*- (lores, *kalpa*, grammar, *nirukta*, astrology and metres), *Upāṅgas* (*Purāṅas*, *Nyāya*, *Mīmāṃsā* and *Dharmaśāstras*), *Padas*, (recitation of the Vedic mantras) and *Krama* (a method of the Vedic recitation) together with the Vedas, were created.

पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम्।

नित्यं शब्दमयं पुण्यं शतकोटिप्रविस्तरम्॥३॥

Before the creation of all the *śāstras*, Brahmā composed the *Purāṅas*, which happen to be indestructible, full of words, auspicious and were comprised of a hundred crores of the verses.

अनन्तरं च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः।

मीमांसान्यायविद्याश्च प्रमाणाष्टकसंयुताः॥४॥

वेदाभ्यासरतस्यास्य प्रजाकामस्य मानसाः।

मनसः पूर्वसृष्ट्या वै जाता यत्नेन मानसाः॥५॥

Thereafter, there emerged from the mouth of Brahmā, the Vedas with their accessories, *mīmāṃsā* and *nyāya*. Thereafter the sons of Brahmā, who were engaged in the recitation of the Vedas, were born with the desire of his mind. Because they were born of the mental desire of Brahmā, they came to be known as the mind-born sons of Brahmā.

मरीचिरभवत्पूर्वं ततोऽत्रिर्भगवानृषिः।

अङ्गिराश्चाभवत्पुत्रस्तदन्तरम्॥६॥

Marīci was the foremost of the mind-born sons of Brahmā. Thereafter the illustrious Atri, Aṅgirā and Pulastya were born.

ततः पुलहनामा वै ततः क्रतुरजायत।

प्रचेताश्च ततः पुत्रो वसिष्ठश्चाभवत्पुनः॥७॥

Then Pulaha and Kratu were born. After them, a son named Pracetā was born. Vasiṣṭha was born thereafter.

पुत्रो भृगुरभूत्तद्वन्नारदोऽप्यचिरादभूत्।

दशेमान्मानसान्ब्रह्मा मुनीन्पुत्रानजीजनत्॥८॥

Bhṛgu was born after Vasiṣṭha, followed by Nārada.<sup>1</sup> These were the ten mind-born sons of Brahmā who came to be known as the great ascetics.

शारीरानथ वक्ष्यामि मातृहीनान्प्रजापतेः।

अंगुष्ठाहक्षिणाहक्षः प्रजापतिरजायत॥९॥

धर्मः स्तनान्तादभवद्द्वयत्कुसुमायुधः।

भ्रूमध्यादभवत्क्रोधो लोभश्चाधरसम्भवः॥१०॥

बुद्धेर्मोहः समभवदहङ्कारादभून्मदः।

प्रमोदश्चाभवत्कंठान्मृत्युर्लोचनतो नृप।

भरतः करमध्यान्तु ब्रह्मसूनुरभूत्ततः॥११॥

एते नव सुता राजकन्या च दशमी पुनः।

अंगजा इति विख्याता दशमी ब्रह्मणः सुता॥१२॥

Now I relate to you about nine sons of Brahmā. They all were void of their mother. Dakṣa Prajāpati was born from his right thumb, Dharma was born from the chest, Cupid was born from his heart, Krodha (anger) from the interval between the eyebrows and Lobha (greediness) from lower part of the body. Buddhi gave birth to Moha (delusion) and Mada (inebriety) was born out of Ahaṁkāra. Pramoda

1. The Vāyu describes the Ṛṣis of each Manvantara as the sons or in some cases the descendants in a direct line, of the seven sages, Atri, Aṅgiras, Bhṛgu, Kaśyapa, Pulaha, Pulastya and Vasiṣṭha

(pleasure) was originated from neck, and death from the eye. Bharata was born out of his palm. O King, these nine sons were born out of the body of Brahmā. The tenth issue of Brahmā happens to be a girl, who was known by the name of Aṅgajā.

मनुर्वाच

बुद्धेर्मोहः समभवदीति यत्परिकीर्तितम्।

अहङ्कार स्मृतः क्रोधो बुद्धिर्नाम किमुच्यते॥१३॥

Manu asked- "O Lord, whatever has been told by you, that Moha was born out of intelligence and in the same context you have mentioned about *ahaṅkāra* (pride), *krodha* (anger) and the wisdom. What is all this? You kindly enlighten as on the subject.

मत्स्य उवाच

सत्त्वं रजस्तमश्चैव गुणत्रयमुदाहृतम्।

साम्यावस्थितिरेतेषां प्रकृतिः परिकीर्तिता॥१४॥

केचित्प्रधानमित्याहुरव्यक्तमपरे जगुः।

एतदेव प्रजासृष्टिं करोति विकरोति च॥१५॥

Lord Matsya said, "O Royal priest, the three guṇas known as sattva, rajas and tamas are often mentioned. The presence of these three guṇas or attributes are in equipoise form of the Prakṛti. The same Prakṛti is known as *Pradhāna*, *Avyakta* and *Māyā*.<sup>2</sup> The same

2. Māyā has been defined as the inherent force residing in the Supreme Brahma which is essentially existent and which cannot be differentiated. As the consuming flame of fire imparts an idea of its force, so the potentiality of force present itself is plainly seen in the objective world. But this Māyā cannot be said to be one with Para-brahman, nor as something distinct, in the same way as the consuming force of a fire cannot be said to be the fire itself. Then again if you admit it as a separate entity you cannot by any means describe its separate existence. (*Pañcadaśī*, Book II. V. & 43.)

Māyā is described as a force and it is elsewhere defined as something indescribable, which is neither existence (*sat*) nor non-existence (*asat*) in short it is one with Ignorance, which again being the chief factor of the grand cosmos is the same as Prakṛti of Kapila.

Prakṛti is responsible for the creation of the universe and also for unmaking of it.

गुणेभ्यः क्षोभमाणेभ्यस्त्रयो देवा विजज्ञिरे।

एका मूर्तिस्त्रयो भागा ब्रह्मविष्णुमहेश्वराः॥ १६॥

With the disturbance of these three guṇas the gods are born. The image of all the three gods is the same, but it turns into the forms of Brahmā, Viṣṇu and Maheśvara.

सविकारात्प्रधानानु महत्तत्त्वं प्रजायते।

महानिति यतः ख्यातिलोकानां जायते सदा॥ १७॥

Then with the deformation of Pradhāna or principal, emerges the *Mahat-tattva*<sup>1</sup> and he is called the supreme in the three worlds.

अहंकारश्च महतो जायते मानवर्द्धनः।

इन्द्रियाणि ततः पञ्च वक्ष्ये बुद्धिवशानि तु।

प्रादुर्भवन्ति चान्यानि तथा कर्मवशानि तु॥ १८॥

From, *Mahat-tattva* emerges the *ahankāra* which is the cause of the increase of the pride. The said *ahankāra* influences the ten sense organs.<sup>2</sup> Out of these ten sense organs, five are influenced by wisdom or knowledge while the other five are subservient to the *karmas* or deeds.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका च यथाक्रमम्।

पायूपस्थं हस्तपादं वाक्केतीन्द्रियसंग्रहः॥ १९॥

In the group of the sense organs, the ears, eyes, tongue and the nose are known as *Jñānendriyas* or the organs of knowledge. The organs like anus, *liṅga*, hands, feet and speech are the organs of *karmas* or action.

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः।

उत्सर्गानन्दनादानगत्यालापाश्च तत्क्रियाः॥ २०॥

मन एकादशं तेषां कर्मबुद्धिगुणान्वितम्।

1. Intelligence otherwise called Mahat or Buddhi. This is the first production of nature and the intellectual principle.

2. Ahankāra or the consciousness of ego or I am. This is produced by intellectual principle.

इन्द्रियावयवाः सूक्ष्मास्तस्य मूर्ति मनीषिणः॥ २१॥

The functions of all the ten organs of senses include sound, touch, beauty, taste, fragrance, discharge of refuse or urine, delight, receiving, moving and the singing etc. Besides these sense organs, the mind is another organ of the individual soul that lies enshrined in it. It is for this reason that the frame within which lies the asylum of individual soul is known by the name of the subtle body.

श्रयन्ति चस्मात्तन्मात्राः शरीरं तेन संस्मृतम्।

शरीरयोगाज्जीवोऽपि शरीरी गद्यते बुधैः॥ २२॥

The individual soul, by coming into contact with the atomic body are called *tanmātras* or the corporeal body. Because of its (*jīva*'s) coming into contact with the body, it is also called *Śarīrī* or the one having the body.

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया।

आकाशं शब्दतन्मात्रादभूच्छब्दगुणात्मकम्॥ २३॥

आकाशविकृतेर्वायुः शब्दस्पर्शगुणोऽभवत्।

वायोश्च स्पर्शतन्मात्रातेजश्चाविरभूत्तः॥ २४॥

When the mind is forced by the desire to engage itself in creation, then it resorts to the creation of the universe. From the *śabda-tanmātrā*, emerges the sky having the qualities of sound which is brought into being, with the deformation of the sky, the wind is formed, having the qualities of sound and touch. Thereafter, with the touch of the wind with the subtle form of the matter, splendour is formed.

त्रिगुणं तद्विकारेण तच्छब्दस्पर्शरूपवत्।

तेजोविकारादभवद्द्वारि राजंश्रुतुर्गुणम्॥ २५॥

रसतन्मात्रसंभूतं प्रायो रसगुणात्मकम्।

भूमिस्तु गन्धतन्मात्रादभूत्पञ्चगुणान्विता॥ २६॥

The wind on the other hand comprises of the sound, touch and form, (the three deformities) is called *Triguṇātṃaka*. With this *Triguṇātṃaka* coming in contact with the *tejas*, there emerges the water possessing the four *guṇas*, which

because of deriving its source from the rasa or juice, it is usually liquid or fluid. Thereafter the earth with five *guṇas* or attributes is formed, having mainly the quality of fragrance. The wisdom comprises of possessing the factual knowledge about all these facts.

प्रायो गन्धगुणा सा तु बुद्धिरेषा गरीयसी।

एभिः सम्पादितं भुङ्क्ते पुरुषः पञ्चविंशकः॥ २७॥

ईश्वरेच्छावशः सोऽपि जीवात्मा कथ्यते बुधैः।

एवं षड्विंशकं प्रोक्तं शरीरमिह मानवे॥ २८॥

All these twenty four *tattvas*- (five organs of wisdom or *jñāna*, five organs of *karmas*, five *mahābhūtas*,<sup>1</sup> five *tanmātrās*,<sup>2</sup> *ahaṅkāra*, the mind and the wisdom) are enjoyed by the humans on earth. He also functions at the command of the lord or is subservient to the lord.<sup>3</sup> Because of this, he is called *jīvātmā*. Therefore the human body is conceived with twenty six *tattvas*.

सांख्यं संख्यात्मकत्वाच्च कपिलादिभिरुच्यते।

एतत्तत्त्वात्मकं कृत्वा जगद्वेषा अजीजनत्॥ २९॥

The sages like Kapila and others have given it the name of *sāṅkhya* because of their leanings towards *sāṅkhya* philosophy. Brahmā too had resorted to the creation of the universe depending on these *tattvas*.<sup>4</sup>

सावित्रीं लोकसृष्ट्यर्थं हृदि कृत्वा समास्थितः।

ततः सञ्जपतस्तस्य भित्त्वा देहमकल्पयम्॥ ३०॥

When Brahmā devoted himself to Sāvitrī in his mind with the intention of engaging himself in creation, he started performing *tapas*. At that point of time, his body, while performing *tapas* was divided into two parts; half of which was in male and the other half was in female form.

1. *Mahānti bhūtāni*, the gross elements.

2. The subtle element

3. The twenty-fifth being Puruṣa or Spirit which is neither a Producer nor Production but wholly distinct from the twenty-four other Tattvas. (Sāṅkhya K.)

4. According to Sāṅkhya the creation is effected by the involuntary union of soul and nature. Others hold that Brahmā brings about this union for a mere sport.

स्त्रीरूपमर्द्धमकरोदर्द्धं पुरुषरूपवत्।

शतरूपा च सा ख्याता सावित्री च निगद्यते॥ ३१॥

सरस्वत्यथ गायत्री ब्रह्माणी च परन्तप।

ततः स्वदेहसम्भूतामात्मजामित्यकल्पयत्॥ ३२॥

दृष्ट्वा तां व्यथितस्तावत् कामबाणार्दितो विभुः।

अहो रूपमहो रूपमिति चाह प्रजापतिः॥ ३३॥

ततो वसिष्ठप्रमुखा भगिनीमिति चुक्रुशुः।

ब्रह्मा न किञ्चिद्दृशे तन्मुखालोकनादृते॥ ३४॥

अहो रूपमहो रूपमिति प्राह पुनः पुनः।

ततः प्रणामनम्रां तां पुनरेवाभ्यलोकयत्॥ ३५॥

O Great sage, the female came to be known as Sāvitrī or Śatarūpā. The same is also called as Sarasvatī, Gāyatrī or Brahmāṇī. Thus Brahmā, accepted Sāvitrī, born of his own body as his own daughter. But suddenly at the sight of Sāvitrī, Brahmā, the best of the Prajāpatis was fascinated and filled with passion and uttered. "What a pleasant form, what a beauty." Brahmā then could think of nothing else except looking at the face of Sāvitrī. He kept on saying repeatedly, "What an astonishing form? What an astonishing beauty is there?" Then when Sāvitrī offered her salutation to Brahmā bending downwards, then Brahmā again gazed at her.

अथ प्रदक्षिणं चक्रे सा पितुर्वरवर्णिनी।

पुत्रेभ्यो लज्जितस्यास्य तदूपालोकेच्छया॥ ३६॥

आविर्भूतं ततो वक्त्रं दक्षिणं पाण्डुगण्डवत्।

विस्मयस्फुरदोष्ठं च पाश्चात्यमुदगात्ततः॥ ३७॥

चतुर्थमभवत्पश्चाद्दामं कामशरतुरम्।

ततोऽन्यदभवत्तस्य कामातुरतया तथा॥ ३८॥

Thereafter Sāvitrī, again circumambulated Brahmā, her father. At that point of time another head with yellow complexion, emerged to the right on the side of the head in order to gaze at Sāvitrī. Thereafter an astonishing head with fluttering lips also appeared at the back of the main head. Then to his left another head infested with the arrows of *kāma* also appeared. This was the fourth head.

उत्पतन्त्यास्तदाकारा आलोकनकुतूहलात्।  
 सृष्ट्यर्थं यत्कृतं तेन तपः परमदारुणम्॥ ३९॥  
 तत्सर्वं नाशमगमत्स्वसुतोपगमेच्छया।  
 तेनोर्ध्वं वक्त्रमभवत्पञ्चमं तस्य धीमतः।  
 आविर्भवज्जटाभिश्च तद्वक्त्रं चावृणोत्प्रभुः॥ ४०॥

Because of the repeated gazing at Sāvitrī, the severe *tapas* that had been performed by Brahmā, for engaging himself in creation, became infructuous. As a result of the same sin, another head emerged (over all the heads of Brahmā) which was the fifth head. This head had the matted locks of hair. The illustrious Brahmā accepted the said head as well.

ततस्तानब्रवीद्ब्रह्मा पुत्रानात्मसमुद्भवान्।  
 प्रजाः सृजध्वमभितः सदेवासुरमानुषीः॥ ४१॥

Thereafter Brahmā, commanded his mind-born sons named Marīci and others, for the creation of gods, demons and humans on earth.

एवमुक्तास्ततः सर्वे ससृजुर्विविधाः प्रजाः।  
 गतेषु तेषु सृष्ट्यर्थं प्रणामावनतामिमाम्॥ ४२॥  
 उपयेमे स विश्वात्मा शतरूपामनिन्दिताम्।

At this command of the father, the sons resorted to several types of creations. After the departure of the mind-born sons of Brahmā, after offering their salutation to the father, then the lord married Śatarūpā who had been lying over his feet.

संबभूव तथा सार्द्धमतिकामातुरो विभुः।  
 सलज्जां चकमे देवः कमलोदरमन्दिरे॥ ४३॥  
 यावदब्दशतं दिव्यं यथान्यः प्राकृतो जनः।  
 ततः कालेन महता तस्याः पुत्रोऽभवन्मनुः॥ ४४॥

After the lapse of a considerable time, a son named Manu was born from the womb of Śatarūpā, who in due course of time came to be known as Svayambhuva Manu.

स्वायम्भुव इति ख्यातः स विराडिति नः श्रुतम्।  
 तद्रूपगुणसामान्यादधिपूरुष उच्यते॥ ४५॥

He is also called Virāṭ since he possessed all the virtues and form of his father, he was also called Adhipuruṣa. This has been heard by us.

वैराजा यत्र ते जाता बहवः शंसितव्रताः।

स्वायम्भुवा महाभागाः सप्त सप्त तथापरे॥ ४६॥

The same Brahmā dynasty, multiplied considerably and the Vairājās are among them.

स्वारोचिषाद्याः सर्वे ते ब्रह्मतुल्यस्वरूपिणः।

औत्तमिप्रमुखास्तद्दृष्टेषां त्वं सप्तमोऽधुना॥ ४७॥

Svārociṣa and seven Manus, and another sect of seven Manus, like Auttami and others, numbering fourteen belong to this dynasty of Svayambhu Manu. O King, the lord, Vaivasvat Manu, you are the seventh of the last set of Manus.<sup>1</sup>

इति श्रीमात्स्ये महापुराणे आदिसर्गे मुखोत्पत्तिर्नाम

तृतीयोऽध्यायः॥ ३॥

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