

CHAPTER 16

The Creation- described

ब्रह्मोवाच

शब्दादीनि च भूतानि पञ्चीकृत्याहमात्मना।

तेभ्यः स्थूलं नभो वायुं वह्निं चैव जलं महीम्॥ १॥

पर्वताश्च समुद्रांश्च वृक्षादीनपि नारदः।

कलादियुगपर्यन्तान्कालानन्यानवासृजम्॥ २॥

Brahmā said, "O Nārada, I, after performing the pentuplication of the *bhūtas* elements and other attributes like sound etc., also evolved the gross Ether, wind, fire, water and earth out of them and the created mountains, oceans, trees etc. and the period of time ending with Kālī and other ages.

सृष्ट्यन्तानपरांश्चापि नाहं तृष्टोऽभवत् मुनेः।

ततो ध्यात्वा शिवं साध्वं साधकानसृजं मुनेः॥ ३॥

O Sage, I created many other things but I was still dissatisfied. O Sage, then I meditated on Śiva, and his consort Ambā and the created aspirants.

मरीचिं च स्वनेत्राभ्यां हृदयाद् भृगुमेव च।

शिरसोऽङ्गिरसं व्यानात्पुलहं मुनिसत्तमम्॥ ४॥

I created the sage Marīci from my eyes, Bhṛgu from my heart, Aṅgirā from the head, and from *Vyāsa*, the sage Pulaha.

उदानाच्च पुलस्त्यं हि वसिष्ठञ्च समानतः।

ऋतुं त्वपानाच्छ्रोत्राभ्यामत्रिं दक्षं च प्राणतः॥ ५॥

Then Pulastya from the *udāna-vāyu*, Vasiṣṭha from *Samāna-vāyu*, Kratu from *apāna-vāyu*, Atri from the ears and Dakṣa Prajāpati from *Prāna-vāyu*.

असृजं त्वां तदोत्सङ्गाच्छायायाः कर्दमं मुनिम्।

सङ्कल्पादसृजं धर्मं सर्वसाधनसाधनम्॥ ६॥

एवमेतानहं सृष्ट्वा कृतार्थः साधकोत्तमान्।

अभवं मुनिशार्दूलं महादेवप्रसादतः॥ ७॥

You (Nārada) were created from my lap, Kardama from my shadow. Finally dharma

was created out of my conception, which is meant for the achievement of everything. O Foremost of the sages, by the grace of Śiva these excellent *sādhakas* were created, after which I felt satisfied.

ततो मदाज्ञया तात! धर्मः सङ्कल्पसम्भवः।

मानवं रूपमापन्नः साधकैस्तु प्रवर्तितः॥ ८॥

Then, O Dear one, at my command, the *Rṣis* who had been born of my *sankalpa* and were the followers of the excellent *dharma* were engaged in the following of *dharma*.

ततोऽसृजं स्वगात्रेभ्यो विविधेभ्योऽमितान्सुतान्।

सुरासुरादिकांस्तेभ्यो दत्त्वा तां तां तनुं मुनेः॥ ९॥

O Sage, then I created several sons, out of my body like the gods, demons and several others, and different types of bodies were assigned to them.

ततोऽहं शङ्करेणाथ प्रेरितोऽन्तर्गतेन हि।

द्विधा कृत्वात्मनो देहं द्विरूष्थाभवं मुनेः॥ १०॥

O Sage, then at the inspiration of Śiva, I divided my body into two parts and I became of two forms.

अर्द्धेन नारी पुरुषश्चार्द्धेन सन्ततो मुनेः।

स तस्मिन्नसृजदद्वन्द्वं सर्वसाधनमुत्तमम्॥ ११॥

O Sage, I was spread as male from the one half of my body and a female from the other part. Lord Śiva then created *mithuna*.

स्वयम्भुवो मनुस्तत्र पुरुषः परसाधनम्।

शतरूपाभिधा नारी योगिनी सा तपस्विनी॥ १२॥

Out of these the excellent *sādhaka* was the Svayambhu Manu and the yoginī emerged in the form of the ascetic Śatarūpā.

सा पुनर्मनुना तेन गृहीतातीव शोभना।

विवाहविधिना तातासृजत्सर्गं समैथुनम्॥ १३॥

The beautiful damsel was accepted by Manu. O Dear one, thereafter the creation by sexual intercourse started.

तस्यां तेन समुत्पन्नस्तनयश्च प्रियव्रतः।
 तथैवोत्तानपादश्च तथा कन्यात्रयं पुनः॥ १४॥
 आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः।
 आकूतिं रुचये प्रादात्कर्दमाय तु मध्यमाम्॥ १५॥
 ददौ प्रसूतिं दक्षायोत्तानपादानुजां सुताम्।
 तासां प्रसूतिप्रसवैः सर्वं व्याप्तं चराचरम्॥ १६॥

He got two sons from her, known as Priyavrata and Uttānapāda, besides the three daughters, who were known by the names of Ākūti, Devahūtī, and Prasūtī. Ruci was married to Ākūti, Devahūtī was married to Kardama and Prasūtī, the younger sister of Uttānapāda was married to Dakṣa Prajāpati. Out of these, the sons and progeny was spread in the mobile and immobile worlds.

आकूत्यां च रुचेश्चाभूद्द्वन्द्वं यज्ञश्च दक्षिणा।
 यज्ञस्य जज्ञिरे पुत्रा दक्षिणायां च द्वादश॥ १७॥

With the union of Ākūti and Ruci, *yajña* with *dakṣiṇā* were born. With the union of *yajña* and *dakṣiṇā*, twelve sons were born.

देवहूत्यां कर्दमाच्च बह्व्यो जाताः सुता मुनेः।
 दक्षाज्राताश्चतस्रश्च तथा पुत्र्यश्च विंशतिः॥ १८॥

O Sage, with the union of Devahūti and Kardama, several girls were born. Dakṣa Prajāpati too had twenty four daughters.

धर्माय दत्ता दक्षेण श्रद्धाद्यास्तु त्रयोदश।
 शृणु तासां च नामानि धर्मस्त्रीणां मुनीश्वर!॥ १९॥

O Sage Dakṣa Prajāpati, gave away thirteen daughters in marriage to Dharma, including Śraddhā. You listen to the names of the thirteen wives of Dharma.

श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा तथा क्रिया।
 बुद्धिर्लज्जा वसुः शान्तिः सिद्धिः कीर्तिस्त्रयोदश॥ २०॥

These included Śraddhā, Lakṣmī, Dhṛti, Kriyā, Śānti, Tuṣṭi, Puṣṭi, Medhā, Buddhi, Lajjā, Vasu, Siddhi, and Kirti.

ताभ्यां शिष्टा यवीयस्या एकादश सुलोचनाः।

ख्यातिः सत्पथसम्भूतिः स्मृतिः प्रीतिः क्षमा तथा॥
 सन्नतिश्चानुरूपा च ऊर्जा स्वाहा स्वधा तथा।
 भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः॥ २२॥
 पुलस्त्यः पुलहश्चैव क्रतुश्चर्षिवरस्तथा।
 अत्रिर्वसिष्ठो वह्निश्च पितरश्च यथाक्रमम्॥ २३॥

The eleven younger daughters were Khyāti, Satī, Sambhūtī, Smṛti, Pṛiti, Kṣamā, Sannati, Anurūpā, Urajā, Svāhā and Svadhā who were respectively married to Bhṛgu, Bhava (Śiva), Marīci, Aṅgīrasa, Pulastya, Pulaha, Kratu- the excellent one, Atri, Vasīṣṭha, fire-god and Piṭṛs (manes).

ख्यातास्ता जगृहुः कन्या भृगवाद्याः साधका वराः।
 ततः सम्पूरितं सर्वं त्रैलोक्यं सचराचरम्॥ २४॥

These girls were married with the progeny produced by them the entire mobile or immobile universe was filled.

एवं कर्मानुरूपेण प्राणिनामम्बिकापतेः।
 आज्ञया बहवो जाता असङ्ख्याता द्विजर्षभाः॥ २५॥

Thus at the command of Śiva the lord of Āmbikā, besides according to ones own *karmas* several best of the Brāhmaṇas were born

कल्पभेदेन दक्षस्य षष्टिः कन्याः प्रकीर्तिताः।
 तासां दश च धर्माय शशिने सप्तविंशतिम्॥ २६॥

According to another *kalpa* Dakṣa had sixty daughters, out of when ten were married to Dharma and twenty seven to the moon.

विधिना दत्तवान्दक्षः कश्यपाय त्रयोदश।
 चतस्रः पररूपाय ददौ ताक्षर्याय नारद॥ २७॥

Thirteen of them were given to Kaśyapa appropriately. O Nārada, four of the excellent forms were given to Garuḍa.

भृग्वङ्गिरः कृशाश्वेभ्यो द्वे द्वे कन्ये च दत्तवान्।
 ताभ्यस्तेभ्यस्तु सञ्जाता बह्वी सृष्टिश्चराचरा॥ २८॥

Besides, girls were given each to Bhṛgu, Aṅgīrā and Kṛśāśva and many children were

born to them in the mobile and immobile world.

त्रयोदशमितास्तस्मै कश्यपाय महात्मने।
दत्ता दक्षेण याः कन्या विधिवन्मुनिसत्तमः॥ २९॥
तासां प्रसूतिभिर्व्याप्तं त्रैलोक्यं सचराचरम्।
स्थावरं जङ्गमं चैव शून्यं नैव तु किञ्चन॥ ३०॥

O Sage, the thirteen girls who were given to the sage Kaśyapa appropriately, the mobile and immobile worlds were filled with their progeny, and there were no shortage at all.

देवाश्च ऋषयश्चैव दैत्याश्चैव प्रजङ्गिरे।
वृक्षाश्च पक्षिणाश्चैव सर्वे पर्वतवीरुधः॥ ३१॥

Thereafter, the gods, the ṛṣis, *daityas*, trees and plants, besides the mountains were created.

दक्षकन्याप्रसूतैश्च व्याप्तमेवं चराचरम्।
पातालतलमारभ्य सत्यलोकावधि ध्रुवम्॥ ३२॥

Thus with the progeny of the daughters of Dakṣa Prajāpati, the entire mobile and immobile world was filled from Pātāla to *Satyaloka*.

ब्रह्माण्डं सकलं व्याप्तं शून्यं नैव कदाचन।
एवं सृष्टिः कृता सम्यग्ब्रह्मणा शम्भुशासनात्॥ ३३॥

The entire cosmic egg was filled and no place remained without creation. Thus at the command of Śiva, Brahmā created the universe.

सती नाम्नी त्रिशूलाग्रात् सदा रुद्रेण रक्षिता।
तपोऽथ निर्मिता पूर्वं शम्भुना सर्वविष्णुना॥ ३४॥

Satī, the daughter of Dakṣa was always protected by Śiva, because she had been created for the sake of performing *tapas*.

सैव दक्षात्समुद्भूता लोककार्यार्थमेव च।
लीलां चकार बहुशो भक्तोद्धरणहेतवे॥ ३५॥

She was born from Dakṣa, for the benefit of the people. He performed several *tapas* for the redemption of his devotees.

वामाङ्गे यस्य वैकुण्ठो दक्षिणाङ्गोऽहमेव च।
रुद्रो हृदयजो यस्य त्रिविधस्तु शिवः स्मृतः॥ ३६॥

Vaikuṇṭha happens to be his left limb, I (Brahmā) happens to be his right limb, while Rudra happens to be his heart. Thus Rudra is conceived to be of three types.

अहं विष्णुश्च रुद्रश्च गुणास्त्रय उदाहृताः।
स्वयं सदा निर्गुणश्च परब्रह्माव्ययश्शिवः॥ ३७॥

Myself, Viṣṇu and Rudra possess the *guṇas*, while Sadāśiva himself is absolute-without *guṇas* and is infallible.

विष्णुः सत्त्वं रजोऽहं च तमो रुद्र उदाहृतः।
लोकचारत इत्येवं नामतो वस्तुतोऽन्यथा॥ ३८॥

Viṣṇu represents- *sattvaguna*, Brahmā-*rajoguna* and Śiva has *tamoguna* within but of different nature outside.

अन्तस्तमो बहिः सत्त्वो विष्णु रुद्रस्तथा मतः।
अन्तः सत्त्वस्तमो बाह्यो रजोऽहं सर्वथा मुनेः॥ ३९॥

Viṣṇu is of *tāmasika* nature within, but externally he is *Sātvika*. Rudra is of *Sātvika* nature within but *Tāmasika* nature outside. I on the other hand am of *Rājasika* nature throughout.

राजसी च स्वरा देवी सत्त्वरूपा तु सा सती।
लक्ष्मीस्तमोमयी ज्ञेया त्रिरूपा च शिवा परा॥ ४०॥

एवं शिवा सती भूत्वा शङ्करेण विवाहिता।
पितुर्यज्ञे तनुं त्यक्त्वा नारदात् स्वपदं ययौ॥ ४१॥

The goddess of speech is of *Rājasic* nature, Satī is of *Sātvic* nature, Lakṣmī is of *tamoguna* nature. The supreme Śivā taking to the form of Satī, was married to lord Śiva. In the *yajña* of her father, she ended her life and achieved her true place at the instance of Nārada.

पुनश्च पार्वती जाता देवप्रार्थनया शिवा।
तपः कृत्वा सुविपुलं पुनश्शिवमुपागता॥ ४२॥

Then at the prayer of the gods, she was reborn as Pārvatī. After performing severe *tapas*, she again got Śiva, as her husband.

तस्य नामान्येकानि जातानि च मुनीश्वरः।
 कालिका चण्डिका भद्रा चामुण्डा विजया जया॥ ४३
 जयन्ती भद्रकाली च दुर्गा भगवतीति च।
 कामाख्या कामदा ह्यम्बा मृडानी सर्वमङ्गला॥ ४४॥
 नामधेयान्येकानि भुक्तिमुक्तिप्रदानि च।
 गुणकर्मानुरूपाणि प्रायशस्तत्र पार्वति॥ ४५॥

O Sage, the said Śivā came to be known by several names like Kālikā, Caṇḍikā, Bhadrā, Cāmuṇḍā, Vijayā, Jayā, Jayantī, Bhadrakālī, Durgā, Bhagavtī, Kāmākṣā, Kāmadā, Ambā, Mṛḍānī, Sarvamaṅgalā, Pārvatī, possessing several qualities bestows pleasures as well as salvation.

गुणमय्यस्तथा देव्यो देवा गुणमयास्त्रयः।
 मिलित्वा विविधं सृष्टेश्चक्रुस्ते कार्यमुत्तमम्॥ ४६॥

Thus the three goddesses possessing all the virtues, and the three gods possessing all the virtues performed the best of activities on earth.

एवं सृष्टिप्रकारस्ते वर्णितो मुनिसत्तमः।
 शिवाज्ञया विरचितो ब्रह्माण्डस्य मयाऽखिलः॥ ४७॥

O Sage, I have narrated to you the method of the creation of the world. At the command of Śiva, I created the entire globe.

परं ब्रह्म शिवः प्रोक्तस्तस्य रूपास्त्रयः सुराः।
 अहं विष्णुश्च रुद्रश्च गुणभेदानुरूपतः॥ ४८॥

Śiva is the supreme Brahman, Myself, Viṣṇu and Rudra are his manifestation.

शिवया रमते स्वैरं शिवलोके मनोरमे।
 स्वतन्त्रः परमात्मा हि निर्गुणः सगुणोऽपि वै॥ ४९॥

Sadāśiva is free to take to the visible or invisible form. He enjoys all the sports with Śivā in the Śivaloka.

तस्य पूर्णावतारो हि रुद्रः साक्षाच्छिवः स्मृतः।
 कैलासे भवनं रम्यं पञ्चवक्त्रश्चकार ह।
 ब्रह्माण्डस्य तथा नाशे तस्य नाशोऽस्ति वै नहि॥ ५०॥

Rudra happens to be his complete and perfect incarnation. Five faced Śiva, has built a blissful abode at Kailāśa, which is beyond destruction even after the destruction of the universe.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां प्रथमखण्डे
 सृष्ट्युपाख्याने ब्रह्मनारदसंवादे सृष्टिवर्णनं नाम
 षोडशोऽध्यायः॥ १६॥
