

## Chapter-46

## Description of dissolution and subsidiary creation

कूर्म उवाच

अतः परं प्रवक्ष्यामि प्रतिसर्गमनुत्तमम्।

प्राकृतं तत्समासेन शृणुध्वं गदतो मम॥ १॥

The lord in the form of the tortoise said, "I shall now describe the excellent creation as well as the Prākṛta (natural) dissolution in brief. All of you should listen to the same.

गते परार्द्धद्वितये काले लोकप्रकालनः।

कालाग्निर्भस्मसात्कर्तुं चरते चाखिलं जगत्॥ २॥

On the end of two Parādha (i.e. after the life time of Brahmā), Kāla, which annihilates the entire world, the dark fire of dissolution, wanders for reducing the entire universe to ashes.

स्वात्मन्यात्मानमावेश्य भूत्वा देवो महेश्वरः।

दहेदशेषं ब्रह्माण्डं सदेवासुरमानुषम्॥ ३॥

Lord Mahādeva, making his own form to enter his body starts burning the entire world together with the gods, demons and the human beings.

तमाविश्य महादेवो भगवात्रीललोहितः।

करोति लोकसंहारं भीषणं रूपमाश्रितः॥ ४॥

Then Nīlālohita-Mahādeva, taking to the terrific form, enters into the fire, turning as Mahākāla, destroys the worlds.

प्रविश्य मण्डलं सौरं कृत्वाऽसौ बहुधा पुनः।

निर्देहत्यखिलं लोकं सप्तसप्तिस्वरूपधृक्॥ ५॥

Then entering the solar region, turns it like himself and taking to the form of sun with seven rays, Maheśvara reduces the entire universe to ashes.

स दग्ध्वा सकलं विश्वमस्त्रं ब्रह्मशिरो महत्।

देवतानां शरीरेषु क्षिपत्यखिलदाहकम्॥ ६॥

Reducing to ashes the entire universe, Maheśvara then shoots a terrific weapon called *Brahmaśiras*, which can even burn the bodies of the gods.

दग्धेष्वशेषदेवेषु देवी गिरिवरात्मजा।

एषा सा साक्षिणी शम्भोस्तिष्ठते वैदिकी श्रुतिः॥ ७॥

When all the gods were reduced to ashes, Pārvaṭī, the excellent daughter of Himālaya, stands by Śiva as the only witness of his performance. This has been ordained by the Vedic Śrutis.

शिरं कपालैर्देवानां कृतस्त्रग्वरभूषणः।

आदित्यचन्द्रादिगणैः पूर्यन्व्योममण्डलम्॥८॥

Lord Śiva, wears a garland of skulls of the gods, as an ornament. He fills the sky with the multitudes of suns and the moons.

सहस्रनयनो देवः सहस्राक्ष इतीश्वरः।

सहस्रहस्तचरणः सहस्रार्चिर्महाभुजः॥९॥

दंष्ट्राकरालवदनः प्रदीप्तानललोचनः।

त्रिशूलकृत्तिवसनो योगमैश्वरमास्थितः॥१०॥

He possesses thousands of eyes and eyelids, thousands of arms and feet, thousands of rays of splendour, and had awful curved fangs and appears with terrific faces. His eyes resemble the fire flames. He carries a trident, is clad in elephant-hide. He then establishes himself in his lordly Yoga.

पीत्वा तत्परमानन्दं प्रभूतममृतं स्वयम्।

करोति ताण्डवं देवीमालोक्य परमेश्वरः॥११॥

Then, He, imbibing the great bliss, the prolific effusion of nectar, looking at Pārvaṭī, consumes the nectar and then perform Tāṇḍava dance himself.

पीत्वा नृत्यामृतं देवी भर्तुः परममंगलम्।

योगामास्थाय देवस्य देहमायाति शूलिनः॥१२॥

Consuming the nectar of the dancing of her husband, the extremely auspicious goddess Pārvaṭī, depending on Yoga, becomes one with the body of lord Śiva.

स भुक्त्वा ताण्डवरसं स्वेच्छयैव पिनाकधृक्।

ज्योतिःस्वभावं भगवान्दध्वा ब्रह्माण्डमण्डलम्॥१३॥

Then, burning the cosmic egg, lord Śiva, by his own sweet will, discarding the Tāṇḍava dance, returns to his blissful form.

संस्थितेष्वथ देवेषु ब्रह्मा विष्णुः पिनाकधृक्।

गुणैरशेषैः पृथिवी विलयं याति वारिषु॥१४॥

When Devas had been annihilated, Brahmā, Viṣṇu and Pināka-bearing lord Śiva, are unified

in a resting position, the earth with all the virtues get absorbed in the oceanic waters alongwith its attributes.

स वारि तत्त्वं सगुणं ग्रसते हव्यवाहनः।

तेजः स्वगुणसंयुक्तं वायौ संयाति संक्षयम्॥१५॥

The *Havyavāhana* (Fire), absorbs the water alongwith all its *tattvas*. The element of *Tejas* (fire) with all its attributes undergoes dissolution in the element of *Vāyu* (wind).

आकाशे सगुणो वायुः प्रलयः याति विश्वभृत्।

भूतादौ च तथाकाशे लीयते गुणसंयुतः॥१६॥

Then the wind god, the preserver of the universe, alongwith his attributes, is absorbed in the *ākāśa-tattva* (ether). Then the sky with all its *guṇas* is absorbed in *Bhūtadi* (*tāmasa-ahamkara*).

इन्द्रियाणि च सर्वाणि तैजसे याति संक्षयम्।

वैकारिको देवगणैः प्रलयं याति सत्तमाः॥१७॥

O Excellent *R̥sis*, all the sense organs, get dissolved in *Rājasa ahamkāra*. The gods on the other hand get absorbed in the *Sāttvika-ahamkāra*.

त्रिविधोऽयमहंकारो महति प्रलये व्रजेत्।

महान्तमेभिः सहितं ब्रह्माणमितौजसम्॥१८॥

Then the *Vaikārika*, *Taijasa*, and *Tāmasa*—the three types of *ahamkāras* merges in the *Mahat-tattva* (principle of intellect). The *Mahat* principle gets dissolved in *Brahmā* of unmeasured prowess, alongwith these.

अव्यक्तञ्जगतो योनिः संहरेदेकमव्ययम्।

एवं संहत्य भूतानि तत्त्वानि च महेश्वरः॥१९॥

वियोजयति चान्योऽन्यं प्रधानं पुरुषम्परम्।

प्रधानपुंसोरजयोरेष संहार ईरितः॥२०॥

Then the unmanifest imperishable source of origin of the universe which is single and unchanging, annihilates all things. In this way after destroying all the living beings, after the destruction of all the *tattvas* and the *padārthas* (things), *Maheśvara*, separates *Pradhāna-tattva* and the great *Puruṣa* from each other. This is called the absorption of the unborn *Pradhāna* and *Puruṣa*.

महेश्वरेच्छाजनितो न स्वयं विद्यते लयः।

गुणसाम्यं तदव्यक्तं प्रकृतिः परिगीयते॥ २१॥

The dissolution does not exist by itself. It originates from the will of Maheśvara. When Pradhāna is in a state of equilibrium of attributes, it is mentioned as unmanifest Prakṛti.

प्रधानं जगतो योनिर्मायातत्त्वमचेतनम्।

कूटस्थश्चिन्मयो ह्यात्मा केवलं पञ्चविंशकः॥ २२॥

Pradhāna, is the place of the origin of the universe and is ignorant because of the *tattva* (principle) of *Māyā*, but the soul, the twentyfifth principle, is lodged within the hearts of all. It is pure consciousness, and perfect knowledge.

गीयते मुनिभिः साक्षी महानेव पितामहः।

एवं संहारशक्तिश्च शक्तिर्महेश्वरी ध्रुवा॥ २३॥

It is sung about by sages as the *Sākṣin* (cosmic witness), the great grandfather. The same is called Maheśvara Śakti, which burns all the *padārthas* from Pradhāna onwards.

प्रधानाद्यं विशेषान्तं देहे रुद्र इति श्रुतिः।

योगिनामथ सर्वेषां ज्ञानविन्यस्तचेतसाम्॥ २४॥

आत्यन्तिकञ्चैव लयं विदधातीह शंकरः।

Everything beginning with Pradhāna and ending with Viśeṣa is present in the physical body of Rudra. This has been defined by the *śrutis*. The same Rudra also destroys all the Yogins, the learned persons. This is called the endless absorption.

इत्येष भगवान् रुद्रः संहारं कुरुते वशी॥ २५॥

स्वापिका मोहिनी शक्तिर्नारायण इति श्रुतिः।

हिरण्यगर्भो भगवाञ्जगत्सदसदात्मकम्॥ २६॥

सृजेदशेषं प्रकृतस्तन्मयः पञ्चविंशकः।

सर्वज्ञाः सर्वगाः शान्ताः स्वात्मन्येव व्यवस्थिताः।

Thus lord Rudra, overpowering all, destroys them. His Śakti stabilises every one. It confuses all as well. It is the form of Nārāyaṇa. This has been described by the Vedas. Lord Hiranyagarbha, the twentyfifth principle, creates the entire universe comprising of *sat* and *asat*, taking to the form of Prakṛti.

शक्तयो ब्रह्मविष्णुवीशा भुक्तिमुक्तिफलप्रदाः॥ २७॥

Thus, all the Śaktis known as Brahmā, Viṣṇu

and Maheśa, are omniscient, all moving, all pervading, peaceful, and remain in their ownelves, they also reward pleasures and salvation.

सर्वेश्वराः सर्वबन्धाः शाश्वतानन्तभोगिनः।

एकमेवाक्षरं तत्त्वं पुम्प्रधानेश्वरात्मकम्॥ २८॥

Not only this, the three gods are the Īśvaras for all, who bind everyone, everlasting, and have the endless pleasures with them. They represent one imperishable principle in the nature of Lord Puruṣa, Pradhāna.

अन्याश्च शक्तयो दिव्यास्तत्र सन्ति सहस्रशः।

इत्येते विविधैर्यज्ञैः शक्त्यादित्यादयोऽमराः।

एकैकस्याः सहस्राणि देहानां वै शतानि च॥ २९॥

कथ्यन्ते चैव माहात्म्याच्छक्तिरेकैव निर्गुणा।

Besides, several other divine forces are enshrined in them, who are adored in various *yajñas* in the form of Agni and others. In spite of each one of these Śaktis having thousands of physical forms, there is only one attributeless potency described variously due to its greatness.

तां शक्तिं स्वयमास्थाय स्वयं देवो महेश्वरः॥ ३०॥

करोति विविधान्देहान्दृश्यते चैव लीलया।

With the help of the same Śakti, lord Maheśvara, playfully creates many bodies. He is seen sporting about.

इज्यते सर्वयज्ञेषु ब्राह्मणैर्वेदवादिभिः॥ ३१॥

सर्वकामप्रदो रुद्र इत्येषा वैदिकी श्रुतिः।

In all the *yajñas*, it is He who is worshipped by the Brāhmanas, well-versed in the Vedas. It is heard in the Vedas that Rudra alone is the bestower of all desires.

सर्वासामेव शक्तीनां ब्रह्मविष्णुमहेश्वराः॥ ३२॥

प्राधान्येन स्मृताः देवाः शक्तयः परमात्मनः।

The Śaktis of the gods like Brahmā, Viṣṇu and Maheśa, are treated as the foremost of all the Śaktis.

आभ्यः परस्ताद्भगवान् परमात्मा सनातनः॥ ३३॥

गीयते सर्वमायात्मा शूलपाणिर्महेश्वरः।

एनमेके वदन्त्यग्निं नारायणमथापरे॥ ३४॥

इन्द्रमेके परे प्राणं ब्रह्माणमपरे जगुः।

ब्रह्मविष्णुवग्निरुणाः सर्वे देवास्तथर्षयः॥ ३५॥

एकस्यैवाथ रुद्रस्य भेदास्ते परिकीर्त्तिताः।

Some people call Agni as Īśvara, while others call Nārāyaṇa as such, some call it as Indra, some call it as Prāṇa and others speak it as Brahma. Really speaking, Brahmā, Viṣṇu, Agni, Varuṇa, all Devas as well as sages are glorified as the variants of the same single entity viz. Rudra.

यं यं भेदं समाश्रित्य यजन्ति परमेश्वरम्॥ ३६॥

तत्तद्रूपं समास्थाय प्रददाति फलं शिवः।

In whatever form a devotee adores Parameśvara, the lord Śiva appears before him in the same form and bestow reward on him.

तस्मादेकतरं भेदं समाश्रित्यापि शाश्वतम्॥ ३७॥

आराधयन्महादेवं याति तत्परमं पदम्।

Therefore, one should take refuge in any one of these forms, and should adore lord Mahādeva and by so doing a person achieves the *mokṣa*.

किन्तु देवं महादेवं सर्वशक्तिं सनातनम्॥ ३८॥

आराधयेह गिरिशं सगुणं वाथ निर्गुणम्।

मया प्रोक्ता हि भवतां योगः प्रागेव निर्गुणः॥ ३९॥

But the all powerful, eternal Lord Māhadeva, the omnipotent, lord Giriśa, should be adored in his form, whether *Saguna* or *Nirguna* (with or without attributes). I have already spoken to you about the *Nirguna* form.

आरुरुक्षुस्तु सगुणं पूजयेत्परमेश्वरम्।

पिनाकिनं त्रिनयनं जटिलं कृत्तिवाससम्॥ ४०॥

The people who are desirous of attaining to the Yoga of *Saguna* type, they should adore the Parameśvara with attributes, i.e., the *Saguna* form, with three eyes, bearing Pināka with matter hair and clad in elephant hide.

रुक्माभं वा सहस्रार्काच्चिन्त्येद्वैदिकी श्रुतिः।

एष योगः समुद्दिष्टः सबीजो मुनिपुंगवाः॥ ४१॥

It has been ordained in the Vedas that one should devote his mind towards Rudra, having the complexion of gold, with thousands of rays emanating out of his body. O Best of the sages, thus I have enlightened you on the *Sabīja-yoga* (i.e. the Yoga with seed).

अत्राप्यशक्तोऽथ हरं विश्वं ब्रह्माणामर्चयेत्।

अथ चेदसमर्थः स्यात्तत्रापि मुनिपुङ्गवाः॥ ४२॥

ततो वाय्वग्निशक्रादीन् पूजयेद्भक्तिसंयुतः।

In case a person is unable to perform this, he should adore Hara as *Viśva* (the universe), or as Brahmā. O leading sages, if one is incapable of even this, one should devotedly worship Vāyu (wind), Agni (fire), Indra and others.

तस्मात्सर्वान् परित्यज्य देवान् ब्रह्मपुरोगमान्॥ ४३॥

आराधयेद्विरूपाक्षमादिमध्यान्तसंस्थितम्।

Or otherwise, one should forsake all gods beginning with Brahmā, and should adore the everlasting lord Virūpākṣa i.e., Śiva, who is beyond the beginning, middle or end.

भक्तियोगसमायुक्तः स्वधर्मनिरतः शुचिः॥ ४४॥

तादृशं रूपमास्थाय आसाद्यात्यन्तिकं शिवम्।

एष योगः समुद्दिष्टः सबीजोऽत्यन्तभावनः॥ ४५॥

यथाविधि प्रकुर्वाणः प्राप्नुयादैश्वर्यम्पदम्।

Following one's own *dharma* or *karman*, getting purified, with utmost devotion, whichever god is worshipped by a person, lord Śiva taking to the form of the same god, reaches him. This is pointed out as *Sabīja Yoga*. It is extremely sanctifying.

द्वे चान्ये भावने शुद्धे प्रागुक्ते भवतामिह॥ ४६॥

अथापि कथितो योगो निर्बीजश्च सबीजकः।

ज्ञानं तदुक्तं निर्बीजं पूर्वं हि भवतां मया॥ ४७॥

One who practises Yoga in accordance with the injunctions shall attain the region of Īśvara. The two types of the spotless meditations have been mentioned to you. Moreover, which have been discussed by me earlier, the *Nirbija* and the *Sabīja Yoga* has also been highlighted therein. In fact, *tattvajñāna* has been conceived to be the *Nirbija-yoga* which has already been discussed by me earlier.

विष्णु रुद्रं विरञ्चिञ्च सबीजे साधयेद्बुधः।

अथ वाय्वादिकान्देवान् तत्परो नियतात्मवान्॥ ४८॥

The learned people should adore Brahmā, Viṣṇu and Rudra, in the *Sabīja Yoga*. Or otherwise, the wind-god and others should be adored with a devoted and controlled mind.

पूजयेत्पुरुषं विष्णु चतुर्भुक्तिधरं हरिम्।

अनादिनिधनं देवं वासुदेवं सनातनम्॥ ४९॥

नारायणं जगद्योनिमाकाशं परमं पदम्।  
तल्लिङ्गधारी नियतं यद्युक्तस्तदुपाश्रयः॥५०॥

Or alternatively, the four-armed lord Viṣṇu should be adored, who is beyond the beginning or end, has the divine and eternal form, also known as Vāsudeva or Nārāyaṇa. He is the source of the origin of the universe, the form of the sky and is the bestower of the heaven. He should invariably wear his *liṅga*, and should resort to him.

एष एव विधिर्वा स्वभावने चान्तिमे मतः।  
इत्येतत्कथितं ज्ञानं भावनासंश्रयम्परम्॥५१॥

The same process is also to be followed in the last stage of the meditation of Brahman. Thus the excellent knowledge related to Bhāvanā meditation has been imparted by me.

इन्द्रद्युम्नाय मुनये कथितं मन्मया पुरा।  
अव्यक्तात्मकमेवेदं चेतनाचेतनं जगत्॥५२॥  
तदीश्वरं परं ब्रह्म तस्माद्ब्रह्ममयं जगत्।

The same knowledge, in earlier times, had been spoken out by a sage known by the name of Indrayumna. The universe of the nature of the manifest is born sentient and non-sentient. The Supreme Brahman is its Īśvara. Therefore, the universe represents the form of Supreme Soul or the Supreme Brahman.

सूत उवाच

एतावदुक्त्वा भगवान्धिरराम जनार्दनः।  
तुष्टुवर्मुनयो विष्णु शुक्लेण सह माधवम्॥५३॥

Sūta said, “Thus speaking, lord Janārdana, in the form of Kūrma, kept quiet. At that point of time, all the gods including Indra, as well as the sages, started eulogising Mādhava-Viṣṇu.

मनुय ऊचुः

नमस्ते कूर्मरूपाय विष्णावे परमात्मने।  
नारायणाय विश्वाय वासुदेवाय ते नमः॥५४॥  
नमो नमस्ते कृष्णाय गोविन्दाय नमो नमः।  
माधवाय च ते नित्यं नमो यज्ञेश्वराय च॥५५॥

The sages said, “Salutation to lord Viṣṇu in the form of Kūrma. Salutation to Nārāyaṇa—the universal form, salutation to Vāsudeva. Salutation to Kṛṣṇa again and again. Salutation

to Govinda again and again. Salutation to Mādhava. Salutation to the lord of the *yajñas*.

सहस्रशिरसे तुभ्यं सहस्राक्षाय ते नमः।  
नमः सहस्राहस्ताय सहस्रचरणाय च॥५६॥  
ॐ नमो ज्ञानरूपाय विष्णावे परमात्मने।  
आनन्दाय नमस्तुभ्यं मायातीताय ते नमः॥५७॥

O Lord with thousands of heads and eyes, salutation to you. You have thousands of arms and feet, and are the embodiment of perfect knowledge, salutation to you. Salutation to the lord of blissful form, to the great Ātman. You are beyond the pale of *Māyā*, salutation to you.

नमो गूढशरीराय निर्गुणाय नमोऽस्तु ते।  
पुरुषाय पुराणाय सत्तामात्रस्वरूपिणे॥५८॥

You are with mysterious body, salutation to you. You are without attributes, salutation to you. You are ancient Puruṣa, and of the form of pure Existence, salutation to you.

नमः सांख्याय योगाय केवलाय नमोऽस्तु ते।  
धर्मज्ञानाभिगम्याय निष्कलाय नमोऽस्तु ते॥५९॥

You represent Sāṅkhya and the Yoga, salutation to you. You are the form of *dharma*, salutation to you. Obeisance to the unsullied one.

नमस्ते योगतत्त्वाय महायोगेश्वराय च।  
परावराणां प्रभवे वेदवेद्याय ते नमः॥६०॥

You are the principle of Yoga, salutation to you. Obeisance to the Īśvara of great Yoga. Salutation to the lord of the greater and the lesser beings. You can be known through the Vedas, salutation to you.

नमो बुद्ध्याय शुद्ध्याय नमो युक्ताय हेतवे।  
नमो नमो नमस्तुभ्यं मायिने वेधसे नमः॥६१॥

You are the form of *Jñāna*, are spotless salutation to you. You are illusory one, besides being the controller of illusion. Bows again and again to Vedhas.

नमोऽस्तु ते वराहाय नारसिंहाय ते नमः।  
वामनाय नमस्तुभ्यं हृषीकेशाय ते नमः॥६२॥  
स्वर्गापवर्गदानाय नमोऽप्रतिहतात्मने।  
नमो योगाधिगम्याय योगिने योगदायिने॥६३॥

Salutation to your Varāha form, as also to that