

CHAPTER 2

द्वितीयोऽध्यायः

(विष्णुस्तुतिः, सृष्टिप्रक्रिया च)

पराशर उवाच

अविकाराय शुद्धाय नित्याय परमात्मने।
 सदैकरूपरूपाय विष्णवे सर्वजिष्णवे॥ १॥
 नमो हिरण्यगर्भाय हरये शङ्कराय च।
 वासुदेवाय ताराय सर्गस्थित्यन्तकारिणे॥ २॥
 एकानेकस्वरूपाय स्थूलसूक्ष्मात्मने नमः।
 अव्यक्तव्यक्तरूपाय विष्णवे मुक्तिहेतवे॥ ३॥
 सर्गस्थितिविनाशानां जगतोऽस्य जगन्मयः।
 मूलभूतो नमस्तस्मै विष्णवे परमात्मने॥ ४॥

Parāśara said, Glory to the unchangeable, holy, eternal, supreme Viṣṇu, of one universal nature, the mighty over all : to him who is Hiraṇygarbha, Hari, and Śaṅkara,¹ the creator, the preserver, and destroyer of the world: to Vāsudeva, the liberator of his worshippers: to him, whose essence is both single and manifold; who is both subtle and corporeal, indiscrete and discrete: to Viṣṇu, the cause of final emancipation.² Glory to the supreme Viṣṇu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world.³

आधारभूतं विश्वस्याप्यणीयांसमणीयसाम्।
 प्रणम्य सर्वभूतस्थमच्युतं पुरुषोत्तमम्॥ ५॥
 ज्ञानस्वरूपमत्यन्तनिर्मलं परमार्थतः।
 तमेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम्॥ ६॥
 विष्णुं त्रिसिष्णुं विश्वस्य स्थितौ सर्गे तथा प्रभुम्।
 प्रणम्य जगतामीशमजमक्षरमव्ययम्॥ ७॥
 कथयामि यथा पूर्वं दक्षाद्यैर्मुनिसन्तैः।
 पृष्टः प्रोवाच भगवानब्जयोनिः पितामहः॥ ८॥
 तैश्चोक्तं पुरुकुत्साय भूभुजे नर्मदातटे।
 सारस्वताय तेनापि मह्यं सारस्वतेन च॥ ९॥

Having glorified him who is the support of all things; who is the smallest of the small;⁴ who is in all created things; the unchanged,

imperishable⁵ Puruṣottama;⁶ who is one with true wisdom, as truly known;⁷ eternal and incorrupt; and who is known through false appearances by the nature of visible objects:⁸ having bowed to Viṣṇu, the destroyer, and lord of creation and preservation; the ruler of the world; unborn, imperishable, undecaying: I will relate to you that which was originally imparted by the great rather of all (Brahmā), in answer to the questions of Dakṣa and other venerable sages, and repeated by them to Purukutsa, a king who reigned on the banks of the Narmadā. It was next related by him to Sārasvata, and by Sārasvata to me.⁹

परः पराणां परमः परमात्मात्मसंस्थितः।
 रूपवर्णादिनिर्देशविशेषणविवर्जितः॥ १०॥
 अपक्षयविनाशाभ्यां परिणामर्द्धिजन्मभिः।
 वर्जितः शक्यते वक्तुं यः सदास्तीति केवलम्॥ ११॥
 सर्वत्रासौ समस्तञ्च वसत्यत्रेति वै यतः।
 ततः स वासुदेवेति विद्वद्भिः परिपठ्यते॥ १२॥
 तद्ब्रह्म परमं नित्यमजमक्षयमव्ययम्।
 एकस्वरूपं च सदा हेयाभावाच्च निर्मलम्॥ १३॥
 तदेतत् सर्वमेवासीद् व्यक्ताव्यक्तस्वरूपवत्।
 तथा पुरुषरूपेण कालरूपेण च स्थितम्॥ १४॥
 परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज।
 व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथा परम्॥ १५॥
 प्रधानपुरुषव्यक्तकालानां परमं हि यत्।
 पश्यन्ति सूरयः शुद्धं तद्विष्णोः परमं पदम्॥ १६॥
 प्रधानपुरुषव्यक्तकालास्तु प्रविभागशः।
 रूपाणि स्थितिसर्गान्तव्यक्तिसद्भावहेतवः॥ १७॥
 व्यक्तं विष्णुस्तथाव्यक्तं पुरुषः काल एव च।
 क्रीडतो बालकस्येव चेष्टां तस्य निशामय॥ १८॥

Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death, or decay: who is always, and alone: who exists every where, and in whom all

things here exist; and who is thence named Vāsudeva¹⁰? He is Brahmā,¹¹ supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure as free from defects. He, that Brahmā, was all things; comprehending in his own nature the indiscreet and discrete, He then existed in the forms of Puruṣa and of Kāla. Puruṣa (spirit) is the first form of the supreme; next proceeded two other forms, the discrete and indiscrete; and Kāla (time) was the last. These four—Pradhāna (primary or crude matter), Puruṣa (spirit), Vyakta (visible substance), and Kāla (time)—the wise consider to be the pure and supreme condition of Viṣṇu.¹² These four forms, in their due proportions, are the causes of the production of the phenomena of creation, preservation, and destruction. Viṣṇu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy, as you shall learn by listening to his frolics.¹³

अव्यक्तं कारणं यत् तत् प्रधानमृषिसत्तमैः।

प्रोच्यते प्रकृतिः सूक्ष्मा नित्यं सदसदात्मकम्॥ १९॥

अक्षय्यं नान्यदाधारममेयमजरं ध्रुवम्।

शब्दस्पर्शविहीनं तद् रूपादिभिरसंहितम्॥ २०॥

त्रिगुणं तज्जगद्योनिरनादिप्रभवाप्ययम्।

तेनाग्रे सर्वमेवासीद् व्याप्तं वै प्रलयादनु॥ २१॥

वेदवादविदो विद्वन्नियता ब्रह्मवादिनः।

पठन्ति वै तमेवार्थं प्रधानप्रतिपादकम्॥ २२॥

That chief principle (Pradhāna), which is the indiscrete cause, is called by the sages also Prākṛti (nature): it is subtle, uniform, and comprehends what is and what is not (or both causes and effects); is durable, self-sustained, illimitable, undecaying, and stable; devoid of sound or touch, and possessing neither colour nor form; endowed with the three qualities (in equilibrium); the mother of the world; without beginning; and that into which all that is produced is resolved.¹⁴ By that principle all things were invested in the period subsequent to the last dissolution of the universe, and prior to creation¹⁵. For Brahmanas learned in

the Vedas, and teaching truly their doctrines, explain such passages as the following as intending the production of the chief principle (Pradhāna).

नाहो न रात्रिर्न भो न भूमि-

र्नासीत्तमो ज्योतिरभून्न चान्यत्।

श्रोतादिबुद्ध्यानुपलभ्यमेकं

प्रधानिकं ब्रह्म पुमांस्तदासीत्॥ २३॥

विष्णोः स्वरूपात् परतो हि तेऽन्ये

रूपे प्रधानं पुरुषश्च विप्र।

तस्यैव तेऽन्येन धृते वियुक्ते

रूपान्तरं यत् तद् द्विज कालसंज्ञम्॥ २४॥

प्रकृतौ संस्थितं व्यक्तमतीतप्रलये तु यत्।

तस्मात् प्राकृतसंज्ञोऽयमुच्यते प्रतिसंहरः॥ २५॥

अनादिर्भगवान् कालो नान्तोऽस्य द्विज विद्यते।

अव्युच्छिन्नास्तस्त्वेते सर्गस्थित्यन्तसंयमाः॥ २६॥

गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते।

कालस्वरूपरूपं तद् विष्णोर्मैत्रेय वर्तते

कालस्वरूपं तद्विष्णोर्मैत्रेय परिवर्तते॥ २७॥

ततस्तत्परमं ब्रह्म परमात्मा जगन्मयः।

सर्वगः सर्वभूतेशः सर्वात्मा परमेश्वरः॥ २८॥

प्रधानं पुरुषञ्चापि प्रविश्यात्मेच्छया हरिः।

क्षोभयामास सम्प्राप्ते सर्गकाले व्ययाव्ययौ॥ २९॥

यथा सन्निधिमात्रेण गन्धः क्षोभाय जायते।

मनसो नोपकर्तृत्वात् तथासौ परमेश्वरः॥ ३०॥

स एव क्षोभको ब्रह्मन् क्षोभश्च पुरुषोत्तमः।

स सङ्कोचविकाशाभ्यां प्रधानत्वेऽपि च स्थितिः॥ ३१॥

विकाराणुस्वरूपैश्च ब्रह्मरूपादिभिस्तथा।

व्यक्तस्वरूपश्च तथा विष्णुः सर्वेश्वरेश्वरः॥ ३२॥

"There was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other things, save only One, unapprehensible by intellect, or That which is Brahmā and Pumān (spirit) and Pradhāna (matter)"¹⁶. The two forms which are other than the essence of unmodified Viṣṇu, are Pradhāna (matter) and Puruṣa (spirit); and his other form, by which those two are connected or separated, is called

Kāla (time)¹⁷. When discrete substance is aggregated in crude nature, as in a foregone dissolution, that dissolution is termed elemental (Prakṛta). The deity as Time is without beginning, and his end is not known; and from him the revolutions of creation, continuance, and dissolution unintermittingly succeeds: (or when, in the latter season, the equilibrium of the qualities (Pradhāna) exists, and spirit (Pumān) is detached from matter, then the form of Viṣṇu which is Time abide?¹⁸. Then the supreme Brahmā, the supreme soul, the substance of the world, the lord of all creatures, the universal soul, the supreme ruler, Hari, of his own will having entered into matter and spirit, agitated the mutable and immutable principles, the season of creation being arrived, in the same manner as fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself: so the Supreme influenced the elements of creation¹⁹. Puruṣottama is both the agitator and the thing to be agitated; being present in the essence of matter, both when it is contracted and expanded²⁰. Viṣṇu, supreme over the supreme, is of the nature of discrete forms in the atomic productions, Brahmā and the rest (gods, men. etc.)

गुणसाम्यात् ततस्तस्मात् क्षेत्रज्ञाधिष्ठितान्मुने।

गुणव्यञ्जनसम्भूतिः सर्गकाले द्विजोत्तम॥ ३३॥

Then from that equilibrium of the qualities (Pradhāna) presided over by soul²¹, proceeds the unequal development of those qualities (constituting the principle Mahat or Intellect) at the time of creation²².

प्रधानतत्त्वमुद्भूतं महान्तं तत् समावृणोत्।

सात्त्विको राजसश्चैव तामसश्च त्रिधा महान्।

प्रधानतत्त्वेन समं त्वचा बीजमिवावृतम्॥ ३४॥

वैकारिकस्तैजसश्च भूतादिश्चैव तामसः।

त्रिविधोऽयमहङ्कारो महत्तत्त्वादजायत॥ ३५॥

भूतेन्द्रियाणां हेतुः स त्रिगुणत्वान्महामुने।

यथा प्रधानेन महान् महता स तथावृतः॥ ३६॥

भूतादिस्तु विकुर्वाणः शब्दतन्मात्रिकं ततः।

ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्।

शब्दमात्रं तथाकाशं भूतादिः स समावृणोत्॥ ३७॥

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह।

बलवानभवद् वायुस्तस्य स्पर्शो गुणो मतः॥ ३८॥

आकाशं शब्दमात्रन्तु स्पर्शमात्रं समावृणोत्।

The Chief principle then invests that Great principle, Intellect, and it becomes three fold, as affected by the quality of goodness, foulness, or darkness, and invested by the Chief principle (matter) as seed is by its skin. From the Great principle (Mahat) Intellect. threefold Egotism, (Ahaṅkāra)", denominated Vaikārika. 'pure,' Taijasa, 'passionate,' and Bhutādi. rudimental.²³ is produced; the origin of the (subtile) elements and of the organs of sense; invested, in consequence of its three qualities, by Intellect, as Intellect is by the Chief principle. Elementary Egotism then becoming productive, as the rudiment of round, produced from it Ether, of which sound is the characteristic, investing it with its rudiment of sound. Ether becoming productive, engendered the rudiment of touch; whence originated strong wind. the property of which is touch; and Ether, with the rudiment of sound, enveloped the rudiment of touch.

ततो वायुर्विकुर्वाणो रूपमात्रं ससर्ज ह॥ ३९॥

ज्योतिरुत्पद्यते वायोऽस्तरूपगुणमुच्यते।

स्पर्शमात्रन्तु वै वायु रूपमात्रं समावृणोत्॥ ४०॥

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह।

सम्भवन्ति ततोऽम्भांसि रसाधाराणि तानि च॥ ४१॥

रसमात्राणि चाम्भांसि रूपमात्रं समावृणोत्।

विकुर्वाणानि चाम्भांसि गन्धमात्रं ससर्जिरे॥ ४२॥

संघातो जायते तस्मात् तस्य गन्धो गुणो मतः।

तस्मिंस्तस्मिंस्तु तन्मात्रा तेन तन्मात्रता स्मृता॥ ४३॥

तन्मात्राण्यविशेषाणि अविशेषास्ततो हि ते।

न शान्ता नापि घोरास्ते न मूढाश्चाविशेषणा॥ ४४॥

भूततन्मात्रसर्गोऽयमहङ्कारात् तु तामसात्।

तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दशा॥ ४५॥

एकादश मनश्चात्र देवा वैकारिकाः स्मृताः।

त्वक् चक्षुर्नासिका जिह्वा श्रोत्रमत्र च पञ्चमम्॥४६॥
 शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वै द्विज।
 पायूपस्थौ करौ पादौ वाक् च मैत्रेय पञ्चमी॥४७॥
 विसर्गशिल्पगत्युक्तिः कर्म तेषाञ्च कथ्यते।

Then wind becoming productive, produced the rudiment of form (colour); whence light (or fire) proceeded, of which, form (colour) is the attribute; and the rudiment of touch enveloped the wind with the rudiment of colour. Light becoming productive, produced the rudiment of taste; whence proceed all juices in which flavour resides; and the rudiment of colour invested the juices with the rudiment of taste. The waters becoming productive, engendered the rudiment of smell; whence an aggregate (earth) originates, of which smell is the property²⁴. In each several element resides its peculiar rudiment; thence the property of tanmātratā²⁵ (type or rudiment) is ascribed to these elements. Rudimental elements are not endowed with qualities, and therefore they are neither soothing, nor terrific, nor stupefying²⁶. This is the elemental creation, proceeding from the principle of egotism affected by the property of darkness. The organs of sense are said to be the passionate produces of the same principle, affected by foulness; and the ten divinities²⁷ proceed from egotism affected by the principle or goodness; as does Mind, which is the eleventh. The organs of sense are ten: of the ten, five are the skin, eye, nose, tongue, and ear; the object of which, combined with Intellect, is the apprehension of sound and the rest: the organs of excretion and procreation, the hands, the feet, and the voice, form the other five; of which excretion, generation, manipulation, motion, and speaking, are the several acts,

आकाशवायुतेजांसि सलिलं पृथिवी तथा॥४८॥
 शब्दादिभिर्गुणैर्ब्रह्मन्! संयुक्तान्युत्तरोत्तरैः।
 शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः॥४९॥
 नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना।

नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः॥५०॥

Then, ether, light, water, and earth, severally united with the properties of sound and the rest, existed as distinguishable according to their qualities, as soothing, terrific, or stupefying; but possessing various energies, and being unconnected, they could not, without combination, create living beings, not having blended with each other.

समेत्यान्योऽन्यसंयोगं परस्परसमाश्रयाः।

एकसंघातलक्ष्याश्च सम्प्राप्यैक्यमशेषतः॥५१॥

पुरुषाधिष्ठितत्वाच्च प्रधानानुग्रहेण च।

महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते॥५२॥

तत्क्रमेण विवृद्धन्तु जलवुद्बुदवत्समम्।

भूतेभ्योऽण्डं महाबुद्धे! बृहत् तदुदकेशयम्।

प्राकृतं ब्रह्मरूपस्य विष्णोः संस्थानमुत्तमम्॥५३॥

तत्राव्यक्तस्वरूपोऽसौ व्यक्तरूपी जगत्पतिः।

विष्णुब्रह्मस्वरूपेण स्वयमेव व्यवस्थितः॥५४॥

Having combined, therefore, with one another, they assumed, through their mutual association, the character of one mass of entire unity; and from the direction of spirit, with the acquiescence of the indiscrete Principle²⁸, Intellect and the rest, to the gross elements inclusive, formed an egg²⁹, which gradually expended like a bubble of water. This vase egg, O sage, compounded of the elements, and resting on the waters, was the excellent natural abode of Viṣṇu in the form of Brahma; and there Viṣṇu, the lord of the universe, whose essence is inscrutable, assumed a perceptible form, and even he himself abided in it in the character of Brahmā.³⁰

मेरुस्तन्मभूत् तस्य जरायुश्च महीधराः।

गर्भोदकं समुद्राश्च तस्यासन् सुमहात्मनः॥५५॥

साद्रिद्वीपसमुद्रास्तु सज्योतिलोकसङ्ग्रहः।

तस्मिन्नण्डेऽभवद् विप्र! सदेवासुरमानुषः॥५६॥

वारिवह्चनिलाकाशैस्ततो भूतादिना बहिः।

वृतं दशगुणैरण्डं भूतादिर्महता तथा॥५७॥

अव्यक्तेनावृतो ब्रह्मैतैः सर्वैः सहितो महान्।

एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्

नारिकेलफलस्यान्तर्बीजं बाह्यदलैरिव॥५८॥

Its womb, vast as the mountain Meru, was composed of the mountains; and the mighty oceans were the waters that filled its cavity. In that egg, O Brahman, were the continents and seas and mountains, the planets and divisions of the universe, the gods, the demons, and mankind. And this egg was externally invested by seven natural envelopes, or by water, air, fire, ether, and Ahaṅkāra the origin of the elements, each tenfold the extent of that which it invested; next came the principle of intelligence; and finally, the whole was surrounded by the indiscrete Principle: resembling thus the cocoa-nut, filled ultimately with pulp, and exteriorly covered by husk and rind.

जुषन् रजोगुणं तत्र स्वयं विश्वेश्वरो हरिः।

ब्रह्मा भूत्वास्य जगतो विसृष्टौ सम्प्रवर्त्तते॥५९॥

सृष्टञ्च पात्यनुयुगं यावत् कल्पविकल्पना।

सत्त्वभुग् भगवान् विष्णुरप्रमेयपराक्रमः॥६०॥

तमोद्रेकी च कल्पान्ते रुद्ररूपी जनार्दनः।

मैत्रेयाखिलभूतानि भक्षयत्यतिभीषणः॥६१॥

स भक्षयित्वा भूतानि जगत्प्रेकार्णवीकृतो।

नागपर्यङ्कशयने शेते च परमेश्वरः॥६२॥

प्रबुद्धश्च पुनः सृष्टिं करोति ब्रह्मरूपधृक्॥६३॥

Affecting then the quality of activity, Hari, the lord of all, himself becoming Brahmā, engaged in the creation of the universe. Viṣṇu with the quality of goodness, and of immeasurable power, preserves created things through successive ages, until the close of the period termed a Kalpa; when the same mighty deity, Janārdhana,³¹ invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep: he awakes after a season, and again, as Brahmā, becomes the author of creation.

सृष्टिस्थित्यन्तकरणाद् ब्रह्मविष्णुशिवतत्त्विकाम्।

स संज्ञां याति भगवानेक एव जनार्दनः॥६४॥

स्रष्टा सृजति चात्मानं विष्णुः पाल्यञ्च पाति च।

उपसंह्रियते चान्ते संहर्ता च स्वयं प्रभुः॥६५॥

पृथिव्यापस्तथा तेजो वायुराकाशमेव च।

सर्वेन्द्रियान्तःकरणं पुरुषाख्यं हि यज्जगत्॥६६॥

स एव सर्वभूतेशो विश्वरूपो यतोऽव्ययः।

सर्गादिकं ततोऽस्यैव भूतस्थमुपकारकम्॥६७॥

स एव सृज्यः स च सर्गकर्ता

स एव पात्यति च पाल्यते च।

ब्रह्माद्यवस्थाभिरशेषमूर्ति-

विष्णुर्वरिष्ठो वरदो वरेण्यः॥६८॥

इति श्रीविष्णुपुराणे प्रथमांशे द्वितीयोऽध्यायः।

Thus the one only god, Janārdhana, takes the designation of Brahmā, Viṣṇu, and Śiva, accordingly as he creates, preserves, or destroys.³² Viṣṇu as creator, creates himself; as preserver, preserves himself; as destroyer, destroys himself at the end of all things. This world of earth, air, fire, water, ether, the senses, and the mind; all that is termed spirit,³³ that also is the lord of all elements, the universal from, and impreishable: hence he is the cause of creation, preservation, and destruction; and the subject of the vicissitudes inherent in elementary nature.³⁴ He is the object and author of creation: he preserves, destroys, and is preserved. He, Viṣṇu, as Brahmā, and as all other beings, is infinite form: he is the supreme, the giver of all good, the fountain of all happiness.³⁵

NOTES

1. The three hypostases of Viṣṇu. Hiranyagarbha is a name of Brahmā; he who was born from the golden egg. Hari is Viṣṇu, and Śaṅkara Śiva. The Viṣṇu who is the subject of our text is the supreme being in all these three divinities or hypostases, in his different characters of creator, preserver and destroyer. Thus in the Mārkaṇḍeya: 'Accordingly, as the primal all-pervading spirit is distinguished by attributes in creation and the rest, so he obtains the denomination of Brahmā, Viṣṇu, and Śiva. In the capacity of Brahmā he creates the worlds; in that of Rudra he destroys them; in that of Viṣṇu he is