

## CHAPTER 8

**Creation of the universe for the sports  
of Śiva**

ऋषय ऊचुः

केन मानेन कालेऽस्मिन्नायुः सङ्ख्या प्रकल्प्यते।

सङ्ख्यारूपस्य कालस्य कः पुनः परमोऽवधिः॥१॥

The Ṛṣis spoke, “How is the length of age measured presently? What is the upper limit of time in the form of number?”

वायुरुवाच

आयुषोऽत्र निमेषाख्यमाद्यमानं प्रचक्षते।

सङ्ख्यारूपस्य कालस्य शान्त्यतीतकलावधिः॥२॥

Vāyudeva said, “The first measure of life is *nimeṣa*, while its upper limit is *Samkhyātīta*.

अक्षिपक्षमपरिक्षेपो निमेषः परिकल्पितः।

तादृशानां निमेषाणां काष्ठा दश च पञ्च च॥३॥

The time which is spent in the dropping of an eyelid or the winking, is taken to be *nimeṣa*. Fifteen *nimeṣas* form a *kāṣṭhā*.

काष्ठास्त्रिंशत्कला नाम कलास्त्रिंशन्मुहूर्तकः।

मुहूर्तानामपि त्रिंशदहोरात्रं प्रचक्षते॥४॥

Thirty *kāsthās* form a *kalā* while thirty *kalās* form a *muhūrta*. The day as well as night comprise of thirty *muhūrta*.

त्रिंशत्सङ्ख्यैरहोरात्रैर्मासः पक्षद्वयात्मकः॥५॥

ज्ञेयं पित्र्यमहोरात्रं मासः कृष्णसितात्मकः॥६॥

A month has two fortnights or thirty days and nights. The two fortnights are called the bright and dark fortnights. A month constituting the bright and dark halves is one day of the manes.

मासैस्तैरयनं षड्भिर्वर्षं द्वे चायने मतम्।

लौकिकेनैव मानेन ह्यब्दो यो मानुषः स्मृतः॥७॥

There are two *ayanās* of six months each, which collectively make or year. This is the year according to the human standards.

एतद्विव्यमहोरात्रमिति शास्त्रस्य निश्चयः।

दक्षिणं चायने रात्रिस्तथोदगयनं दिनम्॥८॥

This one year is taken to be day and night for the gods, which has been ordained by the *Śāstras*. *Dakṣiṇāyana* stands for the nights, while the *uttarāyana* stands for the day.

मासस्त्रिंशदहोरात्रैर्दिव्यो मानुषवत्स्मृतः।

संवत्सरोऽपि देवानां मासैर्द्वादशभिस्तथा॥९॥

A month of gods is equivalent to thirty years of the humans. Such twelve months comprise on year for the gods.

त्रीणि वर्षशतान्येव षष्टिवर्षयुतान्यपि।

दिव्यः संवत्सरो ज्ञेयो मानुषेण प्रकीर्तितः॥१०॥

Three hundred and sixty human years make one divine year of the gods.

दिव्येनैव प्रमाणेन युगसङ्ख्या प्रवर्तते।

चत्वारि भारते वर्षे युगानि कवयो विदुः॥११॥

The calculation of *yugas* is based on the same divine years. The people of learnings have conceived to be four *yugas* in the land of Bhārata.

पूर्वं कृतयुगं नाम ततस्त्रेता विधीयते।

द्वापरं च कलिञ्चैव युगान्येतानि कृत्स्नशः॥१२॥

These *yugas* comprise Satyayuga, Tretayuga, Dvāpara and the Kaliyuga.

चत्वारि तु सहस्राणि वर्षाणां तत्कृतं युगम्।

तस्य तावच्छती सख्या सख्यांशश्च तथाविधः॥१३॥

Out of these *yugas*, Satyayuga comprises of four thousand divine years. The period of four hundred years, constitutes the intervening junction and a hundred year period constitute *Sandhyāṅśa* or a subdivision of the junction.

इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु।

एकापायेन वर्तन्ते सहस्राणि शतानि च॥१४॥

In the three other *yugas*, their *Sandhyās* and their *Sandhyāṅśas*, the thousands and the hundreds get reduced by one.

एतद्द्वादशसाहस्रं साधिकं च चतुर्युगम्।

चतुर्युगसहस्रं यत्सङ्कल्प इति कथ्यते॥१५॥

In this way the twelve thousand years and the surplus period constitute a *Caturyuga*. A thousand *Caturyugas* constitutes a *Kalpa*.

चतुर्युगैकसप्तत्या मनोरन्तरमुच्यते।

कल्पे चतुर्दशैकस्मिन्मनूनां परिवृत्तयः॥१६॥

Seventy one *Caturyugas* constitute a *Manvantara*. There are fourteen *Manvantara* in a *Kalpa*.

एतेन क्रमयोगेन कल्पमन्वन्तराणि च।

सप्रजानि व्यतीतानि शतशोऽथ सहस्रशः॥१७॥

Accordingly hundreds and thousands of such *kalpas* and *Manvantaras* have passed by this time.

अज्ञेयत्वाच्च सर्वेषामसङ्ख्येयतया पुनः।

शक्यो नैवानुपूर्वाद्द्वै तेषां वक्तुं सुविस्तरः॥१८॥

They are quite innumerable and their exact number could hardly be known. It is therefore difficult to highlight them individually in a precise order.

कल्पो नाम दिवा प्रोक्तो ब्रह्मणोऽव्यक्तजन्मनः।

कल्पानां वै सहस्रं च ब्राह्मं वर्षमिहोच्यते॥१९॥

Brahma's one day is equivalent to a kalpa. He is of unmanifest origin. A thousand kalpas make a year of Brahmā.

वर्षाणामष्टसाहस्रं यच्च तद्ब्रह्मणो युगम्।

सवनं युगसाहस्रं ब्रह्मणः पदाजन्मनः॥२०॥

A Brahmā's yuga comprises of eight thousand Brahmā years. A thousand Brahmā yugas make on Savana of Brahmā.

सवनानां सहस्रं च त्रिगुणं त्रिवृत्तं तथा।

कल्प्यते सकलः कालो ब्रह्मणः परमेष्ठिनः॥२१॥

Brahmā's life span consists of three thousand and three Savanas.

तस्य वै दिवसे यान्ति चतुर्दश पुरन्दराः।

शतानि मासे चत्वारि विंशत्या सहितानि च॥२२॥

अब्दे पञ्च सहस्राणि चत्वारिंशद्युतानि च।

चत्वारिंशत्सहस्राणि पञ्च लक्षाणि चायुषि॥२३॥

A day of Brahma's life constitute the life of fourteen Indras. A month of his life constitutes life span of four hundreds and twenty Indras. A year of his life has five thousand and forty Indras, while in his entire life span, he has face five hundred and forty thousand Indras.

ब्रह्मा विष्णोर्दिने चैको विष्णु रुद्रदिने तथा।

ईश्वरस्य दिने रुद्रः सदाख्यस्य तथेश्वरः॥२४॥

साक्षाच्छिवस्य तत्सङ्घ्यस्तथा सोऽपि सदाशिवः।

चत्वारिंशत्सहस्राणि पञ्चलक्षाणि चायुषि॥२५॥

A day of Viṣṇu is the life time of Brahmā. A day of Rudra is equivalent to the life time of Viṣṇu. A day of Śiva is equivalent to life period of Rudra. A day of Sadāśiva is life period of Śiva. A day of Sākṣāt Śiva is the life period of Sadāśiva. The life time of Sadāśiva is equal to the life period of five hundred and forty thousand of the previous deities.

तस्मिन्साक्षाच्छिवे नैष कालात्मा सम्प्रवर्तते।

यत्तत्सृष्टेः समाख्यातं कालान्तरमिह द्विजाः॥२६॥

This function of time has been directed by Sākṣāt Śiva. O Brāhmaṇas, this is the time of creation as mentioned by me.

एतत्कालान्तरं ज्ञेयमहर्वै परमेश्वरम्।

रात्रिश्च तावती ज्ञेया पारमेशस्य कृत्स्नशः॥२७॥

This Kālāntara shall be known as a day of Parameśvara. Parameśvara's night shall be known to extend so long.

अहस्तस्य तु या सृष्टी रात्रिश्च प्रलयः स्मृतः।

अहर्न विद्यते तस्य न रात्रिरिति धारयेत्॥२८॥

His day is the period of creation, while his night is the period of dissolution. However, it should be clearly understood that he has neither day or night as are known to us.

एषोऽपचारः क्रियते लोकानां हितकाम्यया।

प्रजाः प्रजानां पतयो मूर्त्तयश्च सुरासुराः॥२९॥

इन्द्रियाणीन्द्रियार्थाश्च महाभूतानि पञ्च च।

तन्मात्राण्यथ भूतादिर्बुद्धिश्च सह दैवतैः॥३०॥

अहस्तिष्ठन्ति सर्वाणि परमेशस्य धीमतः।

अहरन्ते प्रलीयन्ते रात्र्यन्ते विश्वसम्भवः॥३१॥

This performance is only for the benefit of the people. The people, Prajāpati, their images, the gods, demons, the sense organs, the pleasures of the sense organs, Pañcamahābhūtas, Tanmātrās, Bhūtas and others, function only during the day of Parameśvara and they vanish at the end of the day. Then the universe is created at the end of the night.

यो विश्वात्मा कर्मकालस्वभावा-

द्यर्थे शक्तिर्यस्य नोल्लङ्घनीया।

यस्यैवाज्ञाधीनमेतत्समस्तं

नमस्तस्मै महते शङ्कराय॥३२॥

The salutation to the great lord Śiva, the

soul of the universe, whose energy in respect of activity, time and innate nature, is beyond transgression and under his command the whole universe functions.

श्री श्रीशिवपुराणे सप्तम्यां वायवीयसंहितायां पूर्वभागे  
कालप्रभावे त्रिदेवायुर्वर्णनं नामाष्टमोऽध्यायः॥८॥

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