

## CHAPTER NINETEEN

## Incarnations of Śrī Viṣṇu

*The Devī said:*

1. If it is so, O Lord, why was the Full-Moon with all its digits not worn by you? Tell me the reason for (liking) the last part of the digits.

*Īśvara said:*

2-5. *Amā* (New Moon) is mentioned as the *Mahākalā* (greatest digit as distinguished) in sixteen types (of *Kalās*), O goddess. It is the greatest *Māyā* and the supporter of the bodies of the embodied ones.

Beginning with *Amā* and ending with *Paurṇamāsī*<sup>1</sup> (Full-Moon) there are sixteen *Kalās* pertaining to the Moon. They are called *Tithis* (Lunar days). The sixteen *Kalās* are thus glorified.

*Amā* is the greatest and subtlest *Śakti*. O goddess, it is acclaimed that you are that *Śakti*.

There are sixteen primordial *Svaras* (Notes). They are mentioned in the due order of time units, beginning with creation (of the world) and ending with its annihilation. O my beloved, they should be known by the experts on time as units of time.

6-8. They are *Truṭi*, *Lava*, *Nimeṣa*, *Kalā*, *Kāṣṭhā*, *Muhūrtaka*, *Rātri* (night), *Ahaḥ* (day), *Pakṣa* (fortnight), *Māsa* (month), *Ayana*, *Vatsara* (year), *Yuga*, *Manvantara*, *Kalpa* and *Mahākalpa* the sixteenth. *Kalā Visarjanī* (the creative one) is based on the

1. This shows that the author accepted Paurṇimānta Calendar.

*Jīva* (the individual soul). It creates the entire universe, the two *Viṣuvas* (equinoxes) being included. *Kalā Samvaraṇī*<sup>1</sup> (that which conceals and covers), O my beloved, annihilates the universe.

9. A fourth of the winking time is called *Truṭi*. Understand, O Maheśvarī, that *Nimiṣa* is twice that (*Lava* is included in between).

10. Thirty *Nimiṣas* make a *Kāṣṭhā* and twenty *Kāṣṭhās* make one *Kalā*. A *Muhūrta* consists of twenty *Kalās* and fifteen *Muhūrtas* make a *Dina* (day).

11. Night is of the same duration as *Dina* (day) and these two together make one *Ahorātra* (night plus day=24 Hours). Fifteen *Ahorātras* make one *Pakṣa* (fortnight). Two *Pakṣas* together make what is called *Māsa* (month).

12-13. Six months make one *Ayana* and two *Ayanas* make one *Varṣa* (year). Four million three hundred twenty thousand years should be known as one *Caturyuga* according to the solar reckoning. Seventy-one *Caturyugas* can be cited as constituting one *Manvantara*.

14. This period along with the end of a month is acclaimed as the span of life of Indra. The period covered by the lives of fourteen Indras constitutes a *Kalpa* and it shall be one day of *Brahmā*.

15. The same period of a thousand *Caturyugas* constitutes his *Rātri* (Night) of *Brahmā*. O my beloved, he (*Brahmā*) lives for a hundred years calculated thus.

16. Along with half of a *Nimiṣa* pertaining to me, fourteen thousand *Viṣṇus* and unlimited number of *Pitāmahas* (*Brahmās*) die.

17. O goddess of *Devas*, this universe is created (and maintained) in this order. The reckoning may be lunar and solar; the universe is infinite and variegated.

18. O goddess, the *Kalā* is unborn, beginningless and immutable and *Śaśin* (Moon) is established therein with face down and accompanied by it.

19. Thus the waxing and waning of the Moon and the Sun should be known. It is the order of creation that has been narrated by me. Now listen to the annihilation.

20-23. *Mahākālpa* is struck (becomes extinct) by passing

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1. Śaivism regards that the universe is not destroyed but withdrawn within himself by Śiva. Hence the word "*Samvaraṇī*".

away of *Kalpas* constituting it and a *Kalpa* is destroyed by *Manvantaras*. *Māsa* gets annihilated by *Pakṣas* and that (*Pakṣa*) is divided through *Ahorātras*. This *Ahorātra* is divided by *Muhūrta* and a *Muhūrta* is struck down by *Kalās*. *Kalā* is made extinct through *Kāsthās* and *Kāsthā* is divided through *Nimiṣas*. *Nimiṣa* is ended through *Lavas* and the *Lava* is divided by means of *Truṭi*. Thus that (which is beyond that) remains quiescent, *sans* characteristics and devoid of aberrations. The *Kalā* thereof, the great *Māyā* has been held over the head. O my beloved, it is the *Śakti* of the Lord of Devas. It has the form of the universe. O *Pārvatī*, it deludes the *Santāna* (series, progeny) and makes it undergo worldly existence.

24. Thus this universe, O goddess, has its characteristics of origin and sustenance. The entire universe gets dissolved wherein it is born.

25. Such is the *Śakti* in the form of *Māyā*. It's features are *Śuddha* (pure) and *Aśuddha* (impure). To you, O goddess, it reveals itself as staying in the form of *Candra* (Moon).

*The Devī said:*

26. I performed penance in which I got myself scorched by five fires for many crores of years. O Lord, O Lord of the universe, that penance has become fruitful today.

27. The *Ṛṣṭiyoga* (process of creation etc.) is understood by me, O *Maheśvara*, and that of the annihilation too (is understood). The origin of the Moon and the magnitude of *Kalā* also (is understood).

28. Now, O Lord of Devas, there is a doubt in my mind. O Lord *Maheśvara*, my curiosity is very great. Do tell me.

29. *Śāsin* (Moon) that delights everyone is born of nectar. O Lord of Devas, this *Candramas* is your dear favourite.

30. In regard to the word *Candra*, the root generally taken is  $\sqrt{caḍ}$  'to delight', but I think it means whiteness and aqueousness.

31. *Śāsin* is the Lord of all herbs. He pleases the *Pitṛs* much. He is your devotee. He is eager to serve you. He has resorted to you.

32-33. You are the Lord whose crest is embellished by groups of Cosmic Eggs coming into clash with one another. Yet he has a stigma despite being established on your head. This arouses my curiosity. If such a *Candra* too has to suffer, then why should a miserable one in the world be bewailed and pitied.

34-37. A parallel instance is not seen in all the three worlds, nor can it be so. This is a case where you can bring about an end to this. (Yet you do not do so.) In this regard, O Maheśvara, everyone has a grave doubt as it is in my case. What is the cause of the origin of the stigma in the Moon? O Lord Maheśvara, do tell me what caused it. How comes it that one who has issued forth from nectar has a stigma? He is your favourite, O Lord of Devas, yet the stigma continues to be there. My curiosity is great, O Lord. It behoves you to tell me the truth.

38. On being enquired thus by Pārvaī, Maheśvara, the Lord of Devas, became highly pleased. He spoke to the Daughter of the Mountain lovingly:

*Īśvara said:*

39. O goddess of excellent complexion, how is it that a great doubt such as this has occurred to you? No aspersion should be cast on me. O my beloved, do not be agitated. It is due to the power of your father (i.e. Dakṣa) that Śaśin contracted this stigma.

40. O goddess, it is due to the inevitability of the destined *Karma*. The Moon was told: "You should be impartial in regard to all your wives." Since the Moon transgressed this command of Dakṣa (he had to incur this curse).

41. O my beloved, Śaśin did do something against his words (of advice). So he was cursed. And, O goddess, it is this that you have asked me, the cause of the stigma (on the Moon).

42. In every kalpa, O beautiful lady, there is difference due to various reasons. It is numberless and hence cannot be narrated. O my beloved, it cannot be mentioned by me.

43. Innumerable Moons come into existence again and again and they perish. In every Manvantara this happens, O goddess of Devas.

44. Innumerable are those (periods) called Kalpa. The Pitāmahas (Brahmās) are innumerable and Haris too are innumerable. But Maheśvara is one and only one.

45. Like formations of bubbles in water, O my beloved, crores and ten thousand crores of Brahmāṇḍas (Cosmic Eggs) issue forth from me in my sport.

46. In different places (Cosmic Eggs), four-faced Brahmās,

Haris and Bhavas are created by the *Pradhāna* (Māyā). Then the proximity to Śambhu was obtained.

47. He (Maheśvara) brings about the mutual merger and dissolution of beings as well as the beginning and end. Lord Maheśvara is the agent of creation, annihilation and sustenance.

48. I get combined with Rajas at the time of creation. I am established in Sattva while maintaining it. I am united with Tamas during the annihilation (of the world). Thus I abide in three forms.

49. Hence Brahmā is the son of Maheśvara. Śiva is the Lord, master of Brahmā. Sadāśiva may become Viṣṇu and Brahmā, because he is *Sarvātmaka* (the immanent soul of all, identical with all).

50. He alone is Lord Rudra and Viṣṇu, the Lord of the entire universe. These worlds are in this Cosmic Egg, this world is within the universe.

51. O goddess, O highly intelligent one, it is impossible to count the Moons, Suns and Planets which are (now) in existence, and those that have come and gone and those which are as yet to come.

52. In the present Vārāha Kalpa, O intelligent lady, six Moons have already come and gone in the Cosmic Egg.

53. O great goddess, the present one issued forth from nectar and is seen now weak and wearied due to the curse of Dakṣa and is the seventh one.

54-56. In the second Parārdha of Brahmā, the thirtieth Kalpa was well-known as Pitṛkalpa, In the beginning of the Svāyambhuva Manvantara therein, you were (known as) Satī. O great goddess, the Dakṣa who was then your father was born of Prāṇa, the patriarch. But in this Manvantara, O goddess, Dakṣa was born of Pracetas.

57. Now, O my beloved, Dakṣa will be born of the right Aṅguṣṭha (thumb). All the Brāhmaṇas beginning with Dakṣa are born in every Yuga.

58. They will again die. A sensible man does not become deluded thereby. O goddess, on being insulted by him (Dakṣa) formerly you abandoned your body.

59. Thus bereaved of you formerly, O my beloved, I was separated from you till the Cākṣuṣa Manvantara of the Vārāhakaalpa.

60. This is the twenty-first Manu (i.e. beginning from