

## Chapter-45

### Dissolution of the world

सूत उवाच

एतदाकर्ण्य विज्ञानं नारायणमुखेरितम्।

कूर्मरूपधरं देवं पप्रच्छुर्मुनयः प्रभुम्॥१॥

Sūta said, "Listening to the excellent knowledge from the mouth of Nārāyaṇa, the sages then asked the lord who had taken to the form of a tortoise.

मुनय ऊचुः

कथितो भवता धर्मो मोक्षज्ञानं सविस्तरम्।

लोकानां सर्गविस्तारो वंशो मन्वन्तराणि च॥२॥

इदानीं देवदेवेश प्रलयं वक्तुमर्हसि।

भूतानां भूतभव्येश यथा पूर्वं त्वयोदितम्॥३॥

The sages said, "You have spoken in detail about the *dharma*, knowledge about the attaining of salvation, the creation of the universe, the genealogies of kings and sages and the *Manvantaras* in sufficient details. Now, O Lord of the past and future, speak out the details about the dissolution of the world, the subject on which you have already spoken."

सूत उवाच

श्रुत्वा तेषां तदा वाक्यं भगवान् कूर्मरूपधृक्।

व्याजहार महायोगी भूतानां प्रतिसञ्चरम्॥४॥

Sūta said, "Listening to the words of the sages, lord, the great Yogin, in the form of a tortoise, started speaking about the dissolution of all living beings.

कूर्म उवाच

नित्यो नैमित्तिकश्चैव प्राकृतोऽत्यन्तिकस्तथा।

चतुर्द्धायं पुराणोऽस्मिन् प्रोच्यते प्रतिसञ्चरः॥५॥

Kūrma said, "Four types of dissolutions are there—viz.: *Nitya*, *Naimittika*, *Prākṛta*, and *Ātyantika*, as mentioned in this Purāṇa. These are the four types of dissolutions which are described below.

योऽयं सन्दृश्यते नित्यं लोके भूतक्षयस्त्वह।

नित्यः संकीर्त्यते नाम्ना मुनिभिः प्रतिसञ्चरः॥६॥

The destruction of the living beings that is witnessed every day in this world is called *Nitya* dissolution by the sages.

ब्रह्मनैमित्तिको नाम कल्पान्ते यो भविष्यति।

त्रैलोक्यस्यास्य कथितः प्रतिसर्गो मनीषिभिः॥७॥

At the end of the *kalpa*, the dissolution of three worlds by Brahmā (due to his sleep at the end of his day), has been called as the *Naimittika* dissolution by the learned sages.

महदाद्यं विशेषान्तं यदा संयाति संक्षयम्।

प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचिन्तकैः॥८॥

When the ultimate causes of the universe beginning with Mahat and ending with Viśeṣa undergo dissolution, it is called the *Prākṛta Pratisarga* (natural dissolution) by those who ponder over Kāla.

ज्ञानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि।

प्रलयः प्रतिसर्गोऽयं कालचिन्तापरैर्द्विजैः॥९॥

The final absorption of Yogins into the Supreme Ātman as a result of the realization (*Jñāna*), the watchers of the Kāla, call it the *Ātyantika Pratisarga* (ultimate dissolution).

आत्यन्तिकस्तु कथितः प्रलयो ज्ञानसाधनः।

नैमित्तिकमिदानीं वः कथयिष्ये समासतः॥१०॥

The *Ātyantika Pratisarga* achieved through Jñāna has already been recounted. Now, I shall now speak on the *Naimittika pralaya* in detail.

चतुर्व्यूहसहस्रान्ते सम्प्राप्ते प्रतिसञ्चरे।

स्वात्मसंस्थाः प्रजाः कर्तुं प्रतिपेदे प्रजापतिः॥११॥

At the end of the thousand sets of four Yugas, when the time of dissolution arrives, Prajāpati Brahmā, thought of absorbing all the people in his own self.

ततोऽभवत्त्वनावृष्टिस्तीव्रा सा शतवार्षिकी।

भूतक्षयकरी घोरा सर्वभूतक्षयकरी॥१२॥

Thereafter, for a period of a hundred years since that time, there had been a terrific draught, as a result of which, all the living being were destroyed.

ततो यान्यल्पसाराणि सत्त्वानि पृथिवीपते।

तानि चाग्रे प्रलीयन्ते भूमित्वमुपयान्ति च॥ १३॥

O lord of the Earth, the beings on earth who are physically weak, got destroyed first of all, and were reduced to *Bhūmi* (become one with the earth).

सप्तरश्मिरथो भूत्वा समुत्तिष्ठन्दिवाकरः।

असह्यरश्मिर्भवति पिबन्नम्भो गभस्तिभिः॥ १४॥

Thereafter, the sun with his seven rays, while rising becomes unbearable with the blazing heat. Through them he drinks up all water present on the earth.

तस्य ते रश्मयः सप्त पिबन्त्यम्बु महार्णवे।

तेनाहारेण ता दीप्त्वा सप्तसूर्या भवन्त्युत॥ १५॥

In this way, the seven rays of the sun dry up the water from the middle of the ocean. Thanks to this intake, they become brilliant and change themselves into seven suns.

ततस्ते रश्मयः सप्त शोषयित्वा चतुर्दिशम्।

चतुर्लोकमिमं सर्वं दहन्ति शिखिनो यथा॥ १६॥

Then, those seven rays (the seven suns), dries up all the *lokas* in the four directions and starts burning them like the fire.

व्याप्नुवन्तश्च ते दीप्ता ऊर्ध्वञ्चाधः स्वरश्मिभिः।

दीप्यन्ते भास्कराः सप्त युगान्ताग्निप्रदीपिताः॥ १७॥

All the seven suns, by means of their rays penetrating into the upper and lower parts of the earth, burn the earth like the fire of dissolution.

ते सूर्या वारिणा दीप्ता बहुसाहस्ररश्मयः।

खं समावृत्य तिष्ठन्ति प्रदहन्तो वसुस्थराम्॥ १८॥

Thus suns, having been illuminated by the water (sucked by them), shed forth thousands of rays, pervading the entire sky forcefully, and put the entire earth in flames.

ततस्तेषां प्रतापेन दह्यमाना वसुस्थरा।

साद्गिनद्वर्णवद्वीपा निःस्नेहा सम्प्रप्रद्यते॥ १९॥

Thereafter, with the excessive heat of those suns, the burning earth, is deprived of water

over the mountains, in the rivers and the oceans etc., besides the islands.

दीप्ताभिः सन्तताभिश्च रश्मिभिर्वै समन्ततः।

अधश्चोर्ध्वञ्च लग्नाभिस्तिर्यक् चैव समावृतम्॥ २०॥

सूर्याग्निना प्रमृष्टानां संसृष्टानां परस्परम्।

एकत्वमुपयातानामेकज्वालं भवत्युत॥ २१॥

As the burning rays of the sun are spread in all the directions, covering all high and low regions, so powerfully and envelop everything. In this way, due to the fire of the sun rays, all the *padārthas* of the world are turned into a single mass of fire forming one fiery unit.

सर्वलोकप्रणाशश्च सोऽग्निर्भूत्वा तु मण्डली।

चतुर्लोकमिमं सर्वं निर्दहत्याशु तेजसा॥ २२॥

This fire of the time of dissolution which destroys all the *lokas*, takes to a spherical form and reduces to ashes all the worlds with its flames.

ततः प्रलीने सर्वस्मिञ्जङ्गमे स्थावरे तथा।

निर्वृक्षा निस्तृणा भूमिः कूर्मपृष्ठा प्रकाशते॥ २३॥

Thereafter, all the mobile and immobile things are absorbed into that fire, the earth getting deprived of the vegetation and the trees, illumines like the back of a tortoise.

अम्बरीषमिवाभाति सर्वमापूरितं जगत्।

सर्वमेव तदग्निर्वै पूर्णं जाज्वल्यते पुनः॥ २४॥

The entire universe, with the sharp rays of the sun falling over it, looks like the frying pan. With those rays, everything burns in flames.

पाताले यानि सत्त्वानि महोदधिगतानि च।

ततस्तानि प्रलीयन्ते भूमित्वमुपयान्ति च॥ २५॥

Similarly, in the netherworlds as well as in the great oceans, the creations living there have also to face the dissolution. They crumble and get mixed into the earth.

द्वीपांश्च पर्वतांश्चैव वर्षाण्यथ महोदधीन्।

तान् सर्वान् भस्मसाद्यकैः सप्तात्मा पावकः प्रभुः॥ २६॥

The fire god with seven souls (rays), reduces to ashes, all the islands, mountains, regions and the vast oceans.

समुद्रेभ्यो नदीभ्यश्च आपः शुष्काश्च सर्वशः।

पिबन्नपः समिद्धोऽग्निः पृथिवीमाश्रितो ज्वलन्॥ २७॥

Besides, it also consume the waters of the oceans and the rivers. The flaming fire, keeps on burning on the earth.

ततः संवर्तकः शैलानतिक्रम्य महांस्तथा।

लोकान्दहति दीप्तात्मा मारुतेयो विजृम्भितः॥ २८॥

Thereafter, the great Samivartaka fire being ablaze, expanded by the forceful winds, crossing over the mountains, burns down the entire worlds.

स दग्ध्वा पृथिवीं देवो रसातलमशोषयत्।

अधस्तात्पृथिवीं दग्ध्वा दिवमूर्ध्वं दहिष्यति॥ २९॥

The flaming fire, after burning the earth, dries up Rasātala as well. After burning the lower part of the earth, it starts burning the heaven above.

योजनानां शतानीह सहस्राण्युतानि च।

उत्तिष्ठन्ति शिखास्तस्य बहेः संवर्तकस्य तु॥ ३०॥

The flames of Samivartaka fire, rises upto the height of hundreds, thousands and ten thousands of *yojanas*.

गन्धर्वाश्च पिशाचांश्च सयक्षोरगराक्षसान्।

तदा दहत्यसौ दीप्तः कालरुद्रप्रणोदितः॥ ३१॥

With the inspiration of Kālarudra, these flames start burning the Gandharvas, Piśācas, Yakṣas, Nāgas and the Rākṣasas.

भूर्लोकञ्च भुवर्लोकं महर्लोकं तथैव च।

दहेदशेषं कालाग्निः कालाविष्टतनुः स्वयम्॥ ३२॥

It appears as if Kālāgni—the god of death has taken to the destructive form. Then, this fire completely burns out the regions of Bhūrloka, Bhuvarloka and Maharloka.

व्यासेष्वेतेषु लोकेषु तिर्यगूर्ध्वमथाग्निना।

तत्तेजः समनुप्राप्य कृत्स्नं जगदिदं शनैः॥ ३३॥

When the fire of dissolution, spreading on all the sides, rising above, engulfs the entire universe, then all of them start illumining in a huge flame.

अतो गूढमिदं सर्वं तदेवैकं प्रकाशते।

ततो गजकुलाकारास्तडिद्धिः समलंकृताः॥ ३४॥

Thereafter, the vast and thick clouds known as Samivartaka, having shapes of huge elephants, decorated with the groups of lightnings, rise over the sky.

उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्तका घनाः॥

केचन्नीलोत्पलश्यामाः केचित्कुमुदसन्निभाः॥ ३५॥

धूमज्जवर्णास्तथा केचिक्वेचित्पीताः पयोधराः।

केचिद्रासभवर्णास्तु लाक्षारसनिभाः परे॥ ३६॥

There arise in the sky the terrible Samivartaka clouds of world destruction. Some of those clouds are dark resembling the blue lotus flowers. Some of them are white like water-lily, some are of smoke colour, some are of yellow colour, and some are of colour like a donkey. Some of them are of red colour like lac juice.

सङ्घुकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा।

मनः शिलाभाश्च परे कपोतसदृशाः परे॥ ३७॥

Some of them are white like the conch or the lotus flowers, some are like the finest variety of collyrium, some are of the colour of red arsenic, white, others have the colour of a pigeon.

इन्द्रगोपनिभाः केचिद्वरितालनिभास्तथा।

इन्द्रचापनिभाः केचिदुत्तिष्ठन्ति घना दिवि॥ ३८॥

Some of them appear like glow-worms, some resemble the yellow orpiment. Some are like rainbows. Such clouds rise up in the heaven.

केचित्पर्वतसंकाशाः केचिद्गजकुलोपमाः।

कूटांगारनिभश्चान्ये च केचिन्मीनकुलोद्भाः॥ ३९॥

Some of them are of mountain size, some of them look like the herds of elephants, some of them are like the heaps of burning coal, and some like shoals of fishes.

बहुरूपा घोररूपा घोरस्वरनिनादिनः।

तदा जलधराः सर्वे पूरयन्ति नभस्तलम्॥ ४०॥

They have several forms, which are quite terrific. By thundering aloud, they fill up the entire firmament.

ततस्ते जलदा घोरा रात्रिणो भास्करात्मजाः।

सप्तधा संवृतात्मानं तमग्निं शमयन्ति ते॥ ४१॥

Then the clouds—beings the progeny of the sun, turning themselves into seven forms, extinguish the fire on earth with the pouring of the rain water.

ततस्ते जलदा वर्षं मुञ्चन्तीह महौघवत्।

सुधोरमशिवं वर्षं नाशयन्ति च पावकम्॥ ४२॥

Like a flood water gushes out from them as

rain. The terrible and inauspicious rain destroys the fire.

अतिवृद्धं तदात्यर्थमम्भसा पूर्यते जगत्।

अद्विस्तेऽम्भोऽभिभूतत्वादग्निः प्रविशत्यपः॥४३॥

Thus, with the pouring of the excessive rain, the earth was filled with enormous quantity of water. On being thus overpowered by water the fire merges into the water.

नष्टे चाग्नौ वर्षशतैः पयोदाः क्षयसम्भवाः।

प्लावयन्तो जगत्सर्वं महाजलपरिस्रवैः॥४४॥

As a result of the rainfall showered by the clouds, the fire on earth is completely extinguished in hundred of years. The flood envelops the entire universe with huge currents of water.

धारभिः पूरयन्तीदं नोद्यमानाः स्वयम्भुवा।

अत्यन्तसलिलौघास्तु वेला इव महोदधेः॥४५॥

In this way, at the instance of Brahmā, the earth is filled with the water, as the sea shore is submerged with excessive moving of the oceanic waves.

साद्रिद्वीपा ततः पृथ्वी जलैः सञ्छाद्यते शनैः।

आदित्यरश्मिभिः पीतं जलमध्रेषु तिष्ठति॥४६॥

Slowly the earth with the mountains and islands is covered with water, and the water soaked by the sun-rays stays in the clouds.

पुनः पतति तद्भूमौ पूर्यन्ते तेन चार्णवाः।

ततः समुद्राः स्वां वेलामतिक्लान्तास्तु कृत्स्नशः॥४७॥

The same water again is poured on earth and the oceans are so over filled, that, they overflowing the seashores cause a deluge.

पर्वताश्च विलीयन्ते मही चाप्सु निमज्जति।

तस्मिन्नेकाणवे घोरे नष्टे स्थावरजंगमे॥४८॥

योगनिद्रां समास्थाय शेते देवः प्रजापतिः।

चतुर्युगसहस्रान्तं कल्पमाहुर्मनीषिणः॥४९॥

Even the mountains become submerged in water besides the earth. All the mobiles and immobiles are destroyed. As a result of which lord Brahmā, under the influence of Yoganidrā<sup>1</sup>

goes to sleep in the ocean. The learned people consider the period a thousand cycles of four Yugas as a Kalpa.

वाराहो वर्तते कल्पो यस्य विस्तर ईरितः।

असंख्यातास्तथा कल्पा ब्रह्मविष्णुशिवात्मकाः॥५०॥

कथिता हि पुराणेषु मुनिभिः कालचिन्तकैः।

Presently the Varāha-kalpa is passing, the details of which have already been spoken by me. The Ṛṣis who are conscious about the Kāla (time), they have traced innumerable kalpas in the Purāṇas. All the kalpas resemble Brahmā, Viṣṇu and Śiva.

सात्त्विकेष्वथ कल्पेषु माहात्म्यमधिकं हरेः॥५१॥

तामसेषु हरस्योक्तं राजसेषु प्रजापतेः।

The Sāttvika kalpas out of them contain the excessive glory of Viṣṇu, while the one of the lord Śiva is prominent in the Tāmasa kalpas. The glory of Brahmā is found in the Rājasa kalpas.

योऽयं प्रवर्तते कल्पो वाराहः सात्त्विको मतः॥५२॥

अन्ये च सात्त्विकाः कल्पा मम तेषु परिग्रहः।

ध्यानं तपस्तथा ज्ञानं लब्ध्वा ते योगिनः परम्॥५३॥

आराध्य तच्च गिरिशं यान्ति तत्परमम्पदम्।

The current kalpa is known as Varāha kalpa, which has been considered to be the Sāttvika one. There are other Sāttvika kalpas in which I (Kūrma Viṣṇu) predominate. The Yogins achieving meditation, penance as well as the divine knowledge, adoring me and Giriśa, achieve the great region.

सोऽहं तत्त्वं समास्थाय मायी मायामयीं स्वयम्॥५४॥

एकाणवे जगत्स्मिन्योगनिद्रां व्रजामि तु।

Thus, I, being the illusory one, embracing the great illusion, enjoy the divine sleep of Yoganidrā in the oceanic world.

मां पश्यन्ति महात्मानः सुप्तिकाले महर्षयः॥५५॥

जनलोके वर्तमानास्तापसा योगचक्षुषा।

During the period of my sleep, the great sages dwelling in the Janaloka, visualise me with the Yogic vision.

अहं पुराणः पुरुषो भूर्भुवःप्रभवो विभुः॥५६॥

I happen to be the Purāṇapurusa, besides

1. Meditation-sleep, the great sleep of Brahmā during the period between the annihilation and reproduction of the universe, MW.,

being the place of origin of *Bhuḥ* (earth), and *Bhuvah* (the ether).

सहस्रचरणः श्रीमान् सहस्राक्षः सहस्रपात्।  
मन्त्रोऽहं ब्राह्मणा गावः कुशोऽथ समिधो ह्यहम्॥५७॥  
प्रोक्षणीयं स्वयञ्चैव सोमो व्रतमथास्म्यहम्।  
संवर्त्तको महानात्मा पवित्रं परमं यशः॥५८॥

I am all pervading, having thousands of feet, eyes legs, and possessing the enormous beauty. I am the Mantra, the Brāhmaṇas, the cows, the sacrificial twigs, and the Prokṣaṇīya (that which should be sprinkled). I am Soma and the form of *vratas*. I am Samvartaka—the cloud of the time of dissolution, the great Soul, besides being the auspicious and excellent glory.

मेधाप्यहं प्रभुर्गोप्ता गोपतिर्ब्राह्मणो मुखम्।  
अनन्तस्तारको योगी गतिर्गतिमतां वरः॥५९॥

I am the intelligence, the lord, the protector of cowherds, and the face of Brahṁā. I am endless, bestower of salvation on all, besides being a Yogin. I am the goal, the most excellent among those who afford the goal.

हंसः प्राणोऽथ कपिलो विश्वमूर्तिः सनातनः।  
क्षेत्रज्ञः प्रकृतिः कालो जगद्धीजमथामृतम्॥६०॥  
माता पिता महादेवो मत्तो ह्यन्यो न विद्यते।

I happen to be *Haṁsa* (Swan), *Prāṇa* (vital breath), Kapila, of universal form, the eternal one, Jivātmā (the immanent soul), Prakṛti, Kāla (Time), the seed of the universe, the immortal nectar. The mother, father and Mahādeva, I represent all of them. There is nothing beyond me.

आदित्यवर्णो भुवनस्य गोप्ता  
नारायणः पुरुषो योगमूर्तिः।  
तं पश्यन्तो यतयो योगनिष्ठः  
ज्ञात्वात्मानं मम तत्त्वं व्रजन्ति॥६१॥

I am Nārāyaṇa, having the complexion of the sun, protector of the universe and the form of Yoga. The Ascetics well-versed in the Yogic practice, can visualise my form. After realising the Ātman, they attain my reality.

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु  
पंचचत्वारिंशोऽध्यायः॥४५॥