

produced brilliancy, which caused water attributed with sound, tangibility and form —24-25

The earth was produced by the potency of the subtle element of liquidity inherent in water, and it has the attributes akin to water and also of the subtle element of fragrance. The Mahâtatva, which is formed by the five subtle and primary elements, is called the Vijñānamaya koṣa by the Vedantins, *buddhi*, i.e. intellect, is another name for the same. The man possessed of this twenty fifth element enjoys and suffers —26 27

Note —Twenty fifth (element), i.e. (consciousness) God has laid down certain laws for mankind to follow. Any action against the established laws leads to wrong which always causes pain. We have been given the faculty to distinguish between right and wrong and it is our own fault if we choose the latter. A man always reaps the fruits of his actions. He suffers if he deviates from the right path and does wrong and enjoys as long as he continues to follow the right track and does good.

The body therefore comprises the twenty six elements, and the individual soul, which is subordinate to the wishes of the Lord, closes the list of the elements that make up the human body —28

Lord Brahmā created the Universe by the help of the above enumerated elements, and Sankhya which is one of the six systems of Hindu philosophy, is so called by Kapila, etc, because it enumerates these elements —29

Lord Brahmā, after creating His mānasa putras, was not quite satisfied with the work of His creation. He set about devising some plan which would carry on the work of creation and would relieve Him of the task. With this view, He began to invoke Gâyatri. After some time the goddess Gayatri, known under different names, viz. —Satarûpâ, Sâvitri, Sarasvatî, Brahminî, &c, —appeared in the form of a girl from the half portion of Brahmā's body who at the first sight mistakenly took Her for His daughter. Afterwards the Creator, seeing that form of exquisite beauty, was fired with love and repeatedly uttered, "What an enchanting form!" —30 33

At this, the Manasa putras of Brahmā, i.e., Vasishtha, &c, taking Sâvitri for their sister, began to express their feelings of seething indignation and contempt at the attitude of Their Father (Lord Brahmā), but He was so much absorbed in love that He did not heed anything in the least —34

Brahmā continued uttering, "Oh! what an enchanting form! oh! what an enchanting form!" in His love for the goddess Sîvitri, and the latter, after saluting Him, began to circumambulate Him in reverence. Brahmā fixed his gaze on Sâvitri and could not distract Himself

from Her As she was circumambulating Him, He felt shy of turning His head each time to Her direction, as His Manasa putras were standing close by He therefore created four heads, each pointed to a direction, in order that He may see Sîvitrî undisturbed, without having to turn His head each time in course of Her circumambulations Seeing Brahmâ in such a condition, Satrûpa went to heaven with the Mânas sons of the Creator, and as she was travelling towards heaven, Brahmâ put on a fifth head right on top which afterwards He covered with His long matted hair This is how Brahmâ came to have five heads After this, Brahmâ lost his powers that He had acquired by practising asecsticism, owing to His not controlling His mind and falling into the snares of Cupid Then Brahmâ dispersed His sons, after directing them to carry on the work of Creation —35 41 .

The sons of Brahmâ, in obedience to His instructions, set themselves to complete the work of creation, and afterwards they took leave of Brahmâ with salutations —42

Brahmâ, fired with passion in Her company, married Satrûpâ and began to pass His days in enjoyment inside a lotus He enjoyed the company of Sîvitrî for hundred years, and after a long time Manu was born to them --43 44

Manu, thus born, was Svayambhu Manu, who, owing to his close affinity to Brahma, is also called Âdipurusa (the first man) The progeny of Svayambhu Manu multiplied considerably and the Vairajas are among them —45 46

Svârochisa, &c, the seven Manus, and another set of seven Manus, Auttamî, &c, altogether the fourteen Manus, belong to the family of Svayambhu Manu "O, King Vaivasatâ Manu," said the Lord, "You are the seventh of the last set of Manus"—47

Here ends the third Chapter dealing with primary creation

CHAPTER IV

The king said, "O, Merciful! I feel awfully grieved to hear that Lord Brahmâ married Ahryâ Pray, tell me why he was not regarded as having committed a fearful sin by having done so Remove my doubts, O, Master of the Universe! by graciously explaining to me why the offspring of Brahma were allowed to intermarry in their paternal circle without any regard for close-knit kinship" The Lord Fish replied "O King! such doubts only arise in the case of mankind, for men have