Chapter-7
Creation of the Earth, mountains and oceans etc. by Brahma.
Brahma then performed tapas with the concentration of his mind and achieved the desired goal. First of all the earth was created with the feet of Madhu and Kaitabha; then the eight high mountains together with many small hills attached to them were created. What could be said about their names? Listen to the names of the chief mountains, which include Sumeru, Kailasa, Malaya, Himalaya, Udayaśa, Astācala, Suvela and Gandhamadana, which are known as the eight chief mountains. Brahma then created seven oceans, several rivers, rivulets, streams, trees, villages and cities. The oceans included of saltish water, sugarcane, wine, ghee, curd, milk and pure water. The first of them was spread in an area of a lakh of yojanas. The rest of them become double in size respectively.

There are seven continents (islands) which are surrounded by these oceans. Their lands resemble those of the lotus leaves. The sub-continents and the respective mountains too are also seven in number. O Brahma, I now speak out the name of these islands which are Jambu, Śāka, kuśa, Plakṣa, Krauņa, Nyagrodha and Puṣkara.

These were named as Bhū-loka, Bhuvār-loka, the most pleasing heaven, Janaloka, Tapaloka and Satyaloka. Thereafter Brahma created Brahmāloka a top the Meru mountain, which was free from death and old age. Above the charming Dhruvaloka was built. Down below seven Pātaḷa lokas were created for the lord of the universe. It was more equipped with items of cosmetics and pleasure as compared to the heaven.

The seven dvīpas (Islands), seven Pāṭālas in the universe are controlled by Brahma. O Saunaka! innumerable globes are found in the hair pits on the body of lord Viṣṇu.

With the illusion of lord Kṛṣṇa, in each globe is infested with the Dikpālas, Viṣṇu, Śiva, Brahma, the gods and the humans.

Brahma, the lord of the universe is unable to count the population of the universe. Not only this even Śiva, Viṣṇu and other gods are unable to do so.

1. Region between sun and earth.
Though Īśvara is unable to count them, still it is quite difficult for them to manage the daily routine of the universe, including the sky and directions.

O best of the Brāhmaṇas, all the things which exist in the artificial world, they are all perishable and are all like the dreams.

Goloka, which is located beyond Śivaloka and Viṣṇuloka, is the eternal place. Like the soul, the sky and directions, these are eternal and are beyond the artificial globe.

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Śrībrahma-vyāvahāra-mahāpuruṣottama

Mahāpurāṇaṃ

नाम सरस्वतीप्रथमे

satya-kṣatra-bhakti-pūjita-sārārtya

कृत्यमनवेच स्रव्यन्वयितं च यानि च।

अत्यावानि च विप्रेत्र स्वप्नवस्त्रशक्तिणि च॥ २०॥

Goloka, which is located beyond Śivaloka and Viṣṇuloka, is the eternal place. Like the soul, the sky and directions, these are eternal and are beyond the artificial globe.
Brahma in her womb for a hundred divine years and gave birth to charming Rāginīs. Thereafter six beautiful Ragas were created together with the rhythms Sāvitrī then gave birth of Satyayuga, Dvāpara, Tretayuga and Kaliyuga,.

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O best of the ascetics thereafter, years, months, seasons, days, dandas moments, besides days, nights, days of the week, daybreak, Puṣṭi, Devasena, Medhā, Vijayā, Jayā, six Kṛttikās and Karana were also produced by her.

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Mahāśaṣṭi Devasena, the spouse of Kārttikeya, the chief among the Mātrkās, was also born out of Sāvitrī. She is also the deity of the children. The Brahmā, Padma and Vārāha kalpas, the four types of the times of dissolution, everlasting, were also created by her. She then fed them with the breast milk.

Thereafter out of the back side of Brahmā adharma emerged and from his left side the most passionate Alakṣmī or the goddess of misfortune emerged.

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Sauti said, “Brahmā, after the creation of the universe, implanted the seed in the beautiful Sāvitrī as a passionate person, implants the seed in his wife. Sāvitrī then held the seduce of
Kumāras were born out of the mind of Brahmā, who always looked of five years of age and possessed great glory.

The first one was given the name of Sanaka, the second one Sananda, the third one Sanātana and the fourth one was Sanatkumāra, the best of the intellectuals.

A child emerged out of his mouth having the lustre of gold. Having the divine form, illustrious and was accompanied with the spouse. He happened to be the seed of the young people. Kṣatriyas. He was known as the Svayambhu-Manu who was accompanied with Śatrūpā his spouse who was beautiful like Lakshmi and her body was quite artistic.

Manu then obeyed the command of Brahmā with his spouse. Thereafter Brahmā, with a pleasant mind commanded the illustrious lady for the creation of the universe. But the Kumāras refused to obey the command of Brahmā and with their minds devoted towards Lord Kṛṣṇa, they left for performing tapas.

This enraged, Brahmā, the creator of the universe. O Lord, on getting enraged, Brahmā, a Rudra appeared out of his forehead. He is said to be Kālagni Rudra and is known as the one with tamoguna element in the universe. Brahmā is known as rajas, besides, Śiva and Viṣṇu are taken to be Sātvikas. The great Kṛṣṇa, the lord of Goloka is formless and beyond nature. The foolish people, term Śiva as possessing the tāmas elements, but he is spotless, truthful and the foremost of the Vaiṣṇavas. Now listen to the names of Rudras as spelt out in the Vedas.

They are known as Mahān, Mahatma, Matimān, Bhīṣama, Bhayankara, Rudhvaja, Urdhvakesa, Piṅglakṣo, Ruci and Śuci.

Out of the right ear of Brahmā emerged Pulastya, Pulaha from the left ear, Atri from the right eye, Svayamkratu from the left eye, Arani and Angira from the navel, Ruci from the mouth, Bhṛgu form the thighs and from the right side of the back Dakṣa was born.
Then Kardama was born out of the shadow of Brahmā, Pañcasikha out of the navel, Voḍhu out of the chest, Nārada from the neck, Marci from the shoulders, Apāntratmā from the throat, Vasiṣṭha from the tongue, Pracetā from lower lip, the goose from the left waist, Yati from right waist. Brahmā them commanded his sons to create the universe. On hearing the command of his father, Nārada said.

Nārada said, “O Great Sire, O Lord of the universe, you summon first of all our elder brothers, who are known as Sanaka etc. and arrange for their marriage. Then only you issue the command to us.

When the father himself allowed them to disown the universe, then why are we being entangled in the bondages of the world. It is surprising as well as a pity that the mind of the lord is moving in the different direction. Because sons are being made to enjoy the nectar of tapas while others are being made to consume the terrific poison. O Father, whosoever, would fall into the horrible ocean of the universe, he could not be rescued out of it for crores of kalpas, because it is lord Puruṣottama alone, who bestows all the riches, devotion, slavery, benevolence and is the only abode of rescue for his devotees. He loves his devotees, is spotless, beloved of the devotees, lord of the devotees and showers his compassion over his devotees. His is adorable by the devotees. You tell me who would be the fool who leaving such a compassionate lord shall divert his mind to the worldly pleasures.

Who would be the fool enough to discord the devotion of lord Kṛṣṇa involve himself in the worldly pleasures, which are like the horrible poison.

As the tip of the lamp flame, becomes the cause of destruction for the fire-flies, inspite of being quite beautiful to look as, similarly the worldly pleasures are also short lived, degraded, perishable and destructive.

As the piece of flesh tied to the fish rod, delights and fish for an instant and them becomes the cause of its destination, similarly the worldly pleasures for a person in the universe is quite short-lived and become the cause of his destruction”.

Nārada spoke like the fire flame before Brahmā and then kept quiet. Then he bowed in reverence to Brahmā and stood in attention before him.

O Brahmāṇa, Brahmā them getting enraged pronounced a curse on Nārada. He was shaking in anger and his face became red.
Brahma-Khandha, Chapter 8

Brahman said, “You will be deprived of your intelligence because of my curse. You will become the playful dear of the damsels and shall become passionate for women.

At that point of time I shall bestow on you the divine and ancient knowledge. But present you will get destroyed inspite of your being my son and will surely fall down.

You will become the beautiful husband of fifty youthful and charming damsels. You will get well-versed in the art of love-sport, extremely passionate, master of several of the love sports and teachers of those engaged in making love. You will be good singe and excel in the playing of vina. You will always remain youthful.

But at the same time you will be an intellect, sweet tongued, calm, humble, beautiful and full of wisdom. There is no doubt about it. You will be born of a maid servant because of my curse.

O Son, thereafter, after coming in contact with the noble people and after consuming their food you will achieve the grace of lord Krsna you will get yourself established as my son.

At that point of time I shall bestow on you the divine and ancient knowledge. But present you will get destroyed inspite of your being my son and will surely fall down.

Brahma, the lord of the universe then kept quiet after so speaking to Narada. Narada then spoke to his father while crying.

Narada said, “O Father, O Teacher of the universe. You please shed away your anger and be calm. You are the creator and the lord of the ascetics. You have showered your anger on me without any reason.

But at the same time you will be an intellect, sweet tongued, calm, humble, beautiful and full of wisdom. There is no doubt about it. You will be known by the name of upabrahana. You will roam about with those youthful damsels for a lakh of years in the lonely forest. Thereafter you will be born of a maid servant because of my curse.

O Great Intellect, you are a well-read personality. The people curse the wicked sons and disown them. Then how do you feel justified in cursing and disowning your son who is a recluse.

O Brahmana, in whatever forms I am born in future, I should never be deprived of the devotion of the lord. Your also bestow this boon to me.

Because even when be the son of the creator of the universe, if he is not devoted at the feet of the lord, then he is considered to be worse than a pig on earth.
By remembering the deeds of his earlier births and with his mind filled with the devotion of the lord, even if one is born as a boar the said person with his deeds can achieve Goloka.

Because the earth gets purified by the people who by consuming the dust from the lotus-like feet of the lord and keeping company of the Vaishnavas. With the discourses of mantras, the people get redeemed with crores of earlier generations.

Thus whosoever leads his coming generations to the righteous path, including the sons, wife, pupils servants and relatives, he surely achieves the highest place in the heaven.

The teacher who misleads the faithful pupil, he gets dumped in the kumbhipaka hell till the sun and the moon shine an earth. The teacher, brother, father, lord and the son are to be denounced, who are unable to bestow the devotion of lord Krsna.

O Four faced one, you have cursed me for no fault of mine. It would therefore be proper for me to pronounce a curse on you as well, because one who indulges in violence has to face violence even from the noble people.

Because of my curse, your stotras, kavacas, mantra and adoration shall disappear from the earth.

O Father you shall remain unadornable in all the three worlds in the three kalpas. Of course you will be adored again after the lapse of the three kalpas. Presently you will be deprived of your part in the yajnas. You will not be adored even in the religion vows. You will only be adored by the gods.”
Progeny of the daughters of Dakṣa

Sauti said, “O best of the Brāhmaṇas, thereafter, Brahmā commanded his sons to start creation and all the sons started creation except Nārada. From the mind of Marīca, Prajāpati, Kaśyapa, was born. From the eyes of the sage Atri, moon was born in Kśirasagara (ocean of milk).

Gautama was born out of the mind of Praçetā and Maitra-varuṇa appeared from Pulastya.

From Manu and Śatarūpa, three daughters were born, in the name of Ākūti, Devahūti and Prasūti, who were all well-virtuous. In addition to the daughters, Priyavrata and Uttanapāda two sons were also born to them. The most religious Dhruva was the son of Uttanapāda.

A son named Saṁtosa was born to Sānti and Mahān was a son of Puṣṭi. Dhairya was born to Dhrti and Harṣa and Darpa to Tusti.

Similarly Śaḥisūṇa was born of Kṣama, Dharmika from Sraddha, Jñana from Mati and Jatismara from Smṛti were born.

I shall now narrate the names of the wives of Dharma. Listen to me attentively. These were Sauti, Puṣṭi, Dhṛtī, Kṣāmā, Śraddhā, Mati and Smṛti.

Similar to Śaṁśīṇu was born of Kṣāmā, Dhārmika from Śraddhā, Jñāna from Mati and Jñatimara from Smṛti were born.

O Śaunaka, from Mati, the first wife of Dharma, two sages known as Nara and Nārāyana and several other religious sons were born.

I shall now narrate the names of the wives of Rudras. Listen to me attentively. These were Kalā, Kalavatī, Kaśṭhā, Kaḷīkā, Kaḷahapriyā, Kandali, Bhīṣāṇā, Rāṣṇā, Pramocā, Bhūṣaṇā and Śukī. Many sons were born to them who became the attendants of Śiva.
Because of the denouncing of her husband, Śiva, who was the lord of yajñas in the function in the abode of Dakṣa Satī ended her life and was born again in the house of Himalayas as the daughter of Menā and married Śiva again as her husband.

O Religions ones, now you listen to the names of the wives of Kaśyapa, who were, Aditi, the mother of gods, Kadrū the mother of serpents, Vinātā the mother of the birds, Surabhi, the mother of cows and bulls; Saramā daughter of dogs and other four footed animals, Danu the mother of the Danavas, besides several other wives who gave birth to many sons and daughters.

Jayanta was born of Śaci, the spouse of Indra. Śani and Yama were born of Suvaṇa, the daughter of Viśvakarmā besides a daughter named Yamuna. Similarly the planet Maṅgala was born out of the earth from the seed of Upendra.
Thereafter, the damsel with wide waist and developed breasts, fatigued with the performing of the love sport, she was smiling. Upendra them embraced her and kissed her lips. Thereafter, Puruṣottama left the place leaving her alone there.

O sage, per chance Urvāṣī, passed by the way. She enquired about her welfare and brought her to senses. The earth goddess narrated to her the entire story.

Thereafter the weak earth was unable to bear the seed of Viṣṇu. She then dropped the semen in the mine of gems and the planet Maṅgala was born out of it. That son of Nārāyana was known as great illustrious like the sun.

The spouse of Maṅgala was known as Medhā and their sons were also illustrious like the lord Viṣṇu. Two sons were born to Diti, who were known as Hiraṇyākṣa and Hiraṇyakāśipu besides a daughter named Simhikā. Rāhu was the son of Simhikā.

Simhikā was also known as Nirṛti because of which Rāhu was also known as Nairṛta.
By reciting their names the humans are relieved of the danger from snakes. I have apprised you of the details of the family of Kadrū and shall now enlighten you about the race of Vināta.

Aruna and Garuḍa were the two sons of Vināta. Both of them were valorous like Viṣṇu. All the spices of the birds emerged out of them.

The cows and buffaloes were born out of Surabhi. All the dogs were born of Sarama. The sons born of Daṇava were known as Daṇavas and the rest of the races were born out of different females. Thus describing about the race of Kaśyapa I now speak about the solar race.

The spouses of the moon include, Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mrgaśīrṣā, Ārdra, Punarvasu, Puṣya, Āśleṣa, Maṅgā, Pūrvapalfalgunī, Uttarapalfalgunī, Hastā, Cīrā, Śvāti, Viśākhā, Aṇurādhā, Jyeṣṭhā, Mūlā, Pūrvāśāḍhā, Uttarāśāḍhā, Śravaṇa, Dhanisṭhā, Śatābhijā, Pūrvā Bhāḍrapada, Uttarā Bhāḍrapada and Revati. These are the twenty seven in number of all these the passionate and beautiful Rohiṇī is dearest to him, because she had always overpowered the moon because of her live and devotion. The moon then neglected his other wives considerably.

After the neglected sisters complained to his father collectively that they were jeered at by the co-wives.

The emerged father then pronounced a curse on the moon. Because of the curse of his father-in-law, the moon suffered from consumption.

Gradually his strength and lustre went on decreasing. Ultimately the moon took refuge with Śiva. The compassionate Śiva, finding the moon so suffering he freed him from the danger.

He relieved the moon from the disease of consumption and placed him over his head. The moon this became eternal and was lodged over the head of Śiva, which freed the moon of all the danger.

The spouses of the moon include, Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mrgaśīrṣā, Ārdra, Punarvasu, Puṣya, Āśleṣa, Maṅgā, Pūrvapalfalgunī, Uttarapalfalgunī, Hastā, Cīrā, Śvāti, Viśākhā, Aṇurādhā, Jyeṣṭhā, Mūlā, Pūrvāśāḍhā, Uttarāśāḍhā, Śravaṇa, Dhanisṭhā, Śatābhijā, Pūrvā Bhāḍrapada, Uttarā Bhāḍrapada and Revati. These are the twenty seven in number of all these the passionate and beautiful Rohiṇī is dearest to him, because she had always overpowered the moon because of her live and devotion. The moon then neglected his other wives considerably.
Thereafter, Śiva came to be known a Candrasekhara because of his accommodating the moon over his head. O Gods, there is no one else who could be more compassionate then Śiva.

Then the daughters of Dakṣa finding the moon having been freed from the ailment, again started crying and reached Dakṣa, the illustrious one. They then started lamenting while crying and beating their breasts. They cried aloud feeling miserable and spoke to Dakṣa, the son of Brahmā.

For ladies, husband alone is Nārāyaṇa, the vow and the ancient religion. Because of this, the religion functions performed by the ladies after antagonising the husbands are of no avail.

Bathing at all the holy places and the daksīṇā given after performing of the yajñas, noble deeds, vratas adoration of gods, holy fasting and all the types of meditation do not equate with even the sixteenth ray as compared to the serving at the feet of the husband.

Son is the dearest of all the relatives but the same son happens only to be a part of the husband. Therefore the husband is far more important than the hundreds of sons.

A lady born in an evil family always remains environed her husband because her mind always remains unstable and she feels attracted towards the evil and wicked people.

But the chaste ladies serve her husbands even when he is mean, degraded, sickly, wicked, poor deprived of virtues and whether young or old.

A woman who envies a poor or virtuous husband and deserts him, she suffers in the horrible hell till the sun and moon shine on earth,
where insects eat her up like dogs day and night. When hungry, she has to consume the flesh of dead bodies and has to consume the urine to quench her thirst.

She then is born crores of times as vulture, female pig for a hundred years and carnivore for a hundred births and ultimately she destroys her own family.

Again, because of her good deeds, in case she is reborn as a human, she becomes a widow, a pauper and remains sickly. This is certain.

O Son of Brähmana, you better restore our husband to us because you can create the universe like Brahmā himself?.

O Brahmana, he blessed both of them with his divine light and he then spoke to Siva first.

The lord said, “O Śiva, nothing is dearer to them the soul in all the creatures, therefore O Lord of the gods, you better same yourself by giving away the moon the Dakṣa.”
You are the best of the recluses, are calm, first among the Vaisnavas and you treat all the creatures in one and the same way. You are free from violence and anger.

Dakṣa is full of anger, terrific and is an illustrious son of Brahma. A noble person gives in before a terrific person who never gets afraid of anyone”.

Hearing the words of Nārāyaṇa, Śiva smiled and spoke quite appropriate words which were the gist of the politics.

The lord who is well aware of the sentiments of others listened to the words of Śiva quite attentively. He then took out the moon from his head and gave him away to Dakṣa.

The half them the half portion of the moon which was quite healthy was placed over the head of Śiva, while the other half which was ailing went to Dakṣa, who finding the same infested with the disease of consumption, prayed to lord Kṛṣṇa, who so managed that the moon would become full during one fortnight and lustre less during the other fortnight. Thus blessing both of them lord Kṛṣṇa retreated to his abode. Dakṣa on his part entrusted the care of the moon to his daughters. The moon on the other hand treated all his wives equally from that time onwards and enjoyed all the pleasures of their company.
O Brähmana, I have narrated to you all whatever was hard by me at Pšskara from the mouth of my teacher.

इति श्रीब्रह्मवैवर्तेः महापुराणे सौतिष्ठोनकसंवादे ब्रह्मकृष्णे
प्रमुखवंशवर्णोऽन्यं नवमोऽध्यायःः॥ १॥